

REFORMED CHURCH MESSENGER

A Prayer

(Used in a Devotional Service over Station WORK, York, Pa., by Rev. John S. Hollenbach, S. T. D., Manchester, Md.)

O GOD, our Father, we come unto Thee in prayer. We have paused in the midst of our daily duties or have laid aside the cares of our afflictions, that we may spend these few moments with Thee.

Thou art the Help and the Strength of all who call upon Thee. We know that Thou dost turn a listening ear to the voice of our supplications. We thank Thee for all the blessings, both material and spiritual, that Thou hast given us to sustain us day by day. Wilt Thou continue to show Thy goodness toward us. Pardon us of our sins and shortcomings. Blot out all that is evil in us and purify us by the redeeming power of Christ's blood shed for us on Calvary's Cross.

Wilt Thou comfort those who mourn and cheer those who are in distress. Wilt Thou ease the burdens of those who are heavy laden and restore hope in the hearts of those who are in despair. Wilt Thou show us ways whereby the hungry may be fed, and whereby those who are unemployed may find labor to support themselves and those dependent upon them. Wilt Thou cause all who are in ignorance to know Thy will and those who are straying from the paths of right to return again unto Thee. Wilt Thou grant that those who are in suffering of any kind may have a happy issue out of all their afflictions. Wilt Thou be graciously nigh unto those who are passing through the gateway of death into the life beyond. Wilt Thou arouse those who have become lax and indifferent in their loyalty to the Church and to Thee. Inspire within them a new zeal for holy things. Keep us ever from falling away from Thee. Make us all to know Thee better and to love Thee more. In Jesus' name we ask it. Amen.



FIELDS OF THE SHEPHERDS

The revered Fields of the Shepherds, today the home of modern Bethlehemites who till wheat fields and olive groves, lay brown and yellow with harvest under the mellow light of evening when this scene was glimpsed through the arched-over entrance to a stable before which camels stand satisfied after having had their fill of water at a well on the rocky hillside just below the Church of the Holy Nativity (Church of St. Mary). According to the Bible Story, shepherds tending their flocks by night in these very Fields beheld the Star which heralded His coming.

PHILADELPHIA, AUGUST 31, 1933

ONE BOOK A WEEK

THE SUNDAY SCHOOL LESSONS FOR 1934

It is the time when the commentaries on the next year's Sunday School lessons begin to appear. These volumes appear in different forms. Some are written by one man, others are made up of comments furnished by fifty-two different scholars, such as the excellent volume put forth by the Cokesbury Press. Altogether five or six volumes come to my desk each fall. The first of these to come is "Snowden's Sunday School Lessons", and I always welcome it, for it is an interesting volume to read entirely apart from its great value to the Sunday School teacher and scholar. Its author, Dr. James H. Snowden, is well known to most of my readers through his long list of books and as one of our brightest and most interesting editors. How any one can write so many books and weekly editorials in addition and at the same time reveal real scholarship and profundity of thought is a mystery to some of us. I suppose it is because Dr. Snowden is an omnivorous reader and at the same time is thinking, both in his waking and sleeping hours, over the deep problems of life. There are such eager minds and Dr. Snowden seems to be one of them. As to these commentaries, The Macmillan Company have been bringing them out for

thirteen years and they are as eagerly sought as ever. A glance at a page or two of this last one will reveal the secret. The comment plunges at once into the very heart and kernel of the subject and relates it to our present-day needs in a most direct and practical way. This is the aim of all Sunday School teaching—or should be—not simply to give a knowledge of the Bible but to relate it to every-day life, and here Dr. Snowden is very successful. I do not know that I need say anything more about this really valuable little book, except that it occurs to me to hint to my clerical readers that if ever they find the sermon fountain running low turn to any of the expositions in this book and they will find sermons rising as the water bubbles from a spring.

Now just a word about the Sunday School lessons for 1934. The list prepared by the International Committee, known as the Improved Uniform Lessons, is very interesting, marking as it does, considerable of a departure from the old method of simply picking different parts of the Bible for different quarters. Thus such subjects as "The Gospel of the Kingdom" and "Studies in the Christian Life" appear in the course for 1934, and in 1935 we are to have such subjects as "Some Great Christian Teachings", "Some Representa-

tive Men and Women of the Bible" and the "Life and Letters of Peter." Later on such a subject as "The Spread of Christianity" is listed. This is a move in the right direction. On the other hand, it is a good deal of a question whether we ought to heed a rather clamorous group in our religious education circles and go outside the Bible for some of our Sunday School lessons. I think every pastor ought to take the children of his parish through courses in doctrine, Church history, modern heroes of the faith both at home and abroad, and courses in the type of men and women Christianity has produced in every age, but I should rather fear the consequences if our Sunday Schools departed from the strict adherence to the Bible. The average boy and girl knows so little about it now that I should fear for his ignorance should he get any less instruction than the Sunday School lessons now give him. The Bible is a rather inexhaustible book and there is no danger of knowing too much about it even if one studies it once a week for ten years. Our foolish custom of taking it out of our public schools leaves us only the Sunday Schools, but it would be a good thing if our children could have a lesson from the Bible every day, as they do from their geography or arithmetic.

Frederick Lynch.

Reaching Maturity

GUSTAV R. POETTER

"Till we should all attain the unity of the faith and knowledge of God's Son, reaching maturity." Eph. 4:13 (Moffatt)

Paul is addressing the members of his flourishing Church in Ephesus on a subject as necessary today as it was in the first century. It is not on attaining perfection in this good old world in the moral and spiritual struggles of life. He knew enough of human nature, in his dealings with it, to be sure that such a state of perfection could not be attained on this side of the Jordan river. And Paul reasoned from his own life-battle. As he looked back upon his Jewish religious life, he could recall many experiences, in his own sincere effort, when he gave the law of God, revealed by Moses, a chance to help him to become a so-called perfect man. For if ever any Jew was loyal to that Law, it was Paul. His interest was intensified as he sat at the feet of Gamaliel, one of the outstanding rabbis of those memorable days. But he failed in his attempt, as he admits, when he was converted, on the road to Damascus, to the gospel of our Lord Jesus Christ. He felt then what the law could not do in that it was weak through the flesh, God sent His Son in Whom he received power to rise to the higher life. But even here, Paul realized that perfection could not be attained as long as he was in the flesh, while he pressed on to the mark of the high calling in Christ. But in our text, according to Moffatt, Paul is made to say that "we should all attain the unity of the faith and knowledge of God's Son," and then what? Perfection here, in our struggles? No; "reaching maturity," absolutely possible now, and a goal to be ever kept in mind and heart as we embrace the religion of our blessed Savior. If we do reach maturity, we escape the tragedy of failing to grow up. Which shall it be for you and me?

We notice at once that mathematical perfection cannot be applied to us in our human and religious struggles. There is

no such thing as a perfect specimen of humanity. Much physical culture may be applied by methods suggested by supposed physical experts. We are not opposed to such methods unless carried to excess. We do think as we look out upon the world of human beings that the race is improving physically because of increased out-of-door living, and many and varied forms of physical exercise. Nations themselves are interesting themselves in the care of the physical side of their people more today than ever. Even a Mussolini would prepare the menu for his Italian people that they may be stronger in body and mind, and even of spirit. But with all these modern tendencies in physical improvement, perfection will not be reached. Here and there crops out this limitation of the body. It is an everlasting task to keep right on correcting these physical defects.

And when we come to our religious aspirations, it is likewise true that mathematical perfection cannot be attained. Is that to discourage us, so we despair and cease to make the attempt? That would be a grievous blunder and would take the spiritual joy out of life. What we understand Paul to say is that as we attain the unity of the faith and the knowledge of God's Son, we may and should reach maturity. And that is possible, with God's help, for you and me. And unless we do reach maturity, failing thus to grow up, we are victims of a great tragedy.

We notice, furthermore, such a tragedy as failing to mature (to neglect the duty of growing up), is the common tragedy of Peter Pan. As Barrie wrote that wonderful drama of the spirit of youth—the immortal story of the little boy who never grew up—it is a joyous fantasy, a comedy. But in real life it is so often a tragedy—the dreary history of a person who never

reaches maturity. Such a Peter Pan never comes into the heritage of mature fellowship with God. He never takes a man-sized burden of the world's load on his shoulders. He pleadingly insists that he is under twelve years of age and must be left off with a half portion or be pushed in a perambulator. He never learns to bear a cross, and the years which should be melodious with the notes of love and service resound with the petulant whine of an insistent, childish selfishness. Do you know any one that fits into this description? Does he belong to the first century or to all the centuries down to the present? Such a moral victim of the failure to grow up is, like the world, ever with us. He is a millstone around the neck of efforts to hasten the coming of the Kingdom of God into the world. Our Churches will never make much progress while such as he fill our pews.

What shall we do with them? Shall we tolerate them, because they seem to be indispensable to the financial success of the Church? Shall we fear to denounce the tragedy of their lives? Indeed, we should put forth every effort to help them to release the grip of such a religious tendency. We ourselves should escape such tragic snares before we try our level best to help the other fellow. It will pay us in every way, especially in our spiritual opportunities. Spiritual maturity must always be our goal, if we would live the life of the Christ. The joy of such attainment has no substitute in this beautiful world. In our better moments we are ever longing for it. And God wants to share it with us. Come, then, offer yourselves as living sacrifices, holy, acceptable unto God, proving in this wise, as you reach maturity, the beauty of such spiritual service.

Reading, Pa.

Vol. CVI, No. 40

PHILADELPHIA, PA., AUGUST 31, 1933

Whole Number 5331

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, D. D., *Associate Editor and Secretary of the Department of Business and Real Estate*

The REV. AMBROSE M. SCHMIDT, D. D., *Assistant to the Editor*

Departmental Editors: The REV. THEO. F. HERMAN, D. D., The REV. CHARLES E. SCHAEFFER, D. D., MRS. H. W. ELSON, The REV. THOS. W. DICKERT, D. D., ALLIENE DE CHANT SELTZER, MRS. A. C. BROWN, D. D.

Editorial Contributors: DR. FREDERICK LYNCH, DR. WM. U. HELFFRICH, DR. GEORGE EZRA HUNTLEY, HUBERT W. PEET, HERBERT W. HORWILL

Business Department: GEORGE W. WADNER, *Circulation Manager*; MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSSER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

QUERIES

To give you an idea of some of the problems submitted to the Editor, here are a few recent queries culled from our correspondence, with our brief replies thereto:

(1) "Should controversies in Christian congregations be referred to the civil courts for adjustment?" We are so much opposed to this that we feel we would be able to endure considerable injustice rather than to make such an appeal to Caesar. Surely such a course of action, if ever justifiable, should be taken only as a last resort. In almost every case it is a revelation of the sad lack, not only of the Christian spirit, but also of good common sense on the part of those who resort to the civil tribunal, and thus expose the lack of harmony among professing Christians. Such unfortunate publicity gravely damages the cause of Christ and proves a stumbling-block to those outside the Church.

(2) "What do you think of the statement of Mr. Hanley of the Federal Radio Commission, to the effect that ministers who dare to speak against the Repeal of the 18th Amendment 'should be cut off from the air, and could be cut off, under a strict interpretation of the law'?" We reply that Mr. Hanley was talking very foolishly, and not at all like an American. If the present law does permit such an outrage as is here suggested, it is an intolerable crime against free speech and ought not to be permitted in a Republic. Several actions already taken by the Radio Commission demonstrate that there is real peril in the present law, at least when men with such views as Mr. Hanley has expressed are members of the Commission.

(3) "Do you think it makes for a better observance of the Lord's Day to have 'stunt night' at a Summer Conference on Sunday evening, and to hear a minister sing 'Johnnie Smoker' in German?" We confess we were tempted to be somewhat facetious about this query, not knowing the circumstances which called it forth. We prefer, for instance, to know what preacher did the singing and how badly he murdered the German edition of that classic song. Seriously, however, it is our personal impression that as a general rule Sunday is not the best time for "stunt night" in any Conference under Church auspices, and yet we can see that under certain circumstances its activities might be quite innocent and harmless. There is

wisdom in the counsel that we should, whenever possible, avoid even the appearance of evil.

(4) "Why is it, when rumors are widespread about a certain preacher's conduct, we never see anything about it in the Church paper?" Characteristically, this query was anonymous and, therefore, does not deserve an answer. However, it is of a piece with others of somewhat similar character, and our reply is unequivocal. We do not believe in "trial by newspaper." For one thing, we are not perfect ourselves; for another, we are not authorized to pose as judge or jury over our brethren; for still another, we know how lamentably easy it is for rumors to get started and how often they have little or no basis in fact. If anyone has any complaints to bring against a minister, the proper place to go is to the Classis of which he is a member and to which he is amenable. During almost 16 years in this office, the Editor has been asked to bring "railing accusations" against not a few pastors and Church officers because of certain rumors and suspicions. We never did it, of course; and in most cases these charges or complaints were later found to be unjustified. It is amazing how many folks are more interested in discovering and talking about the faults of others than in remedying the faults in their own lives.

(5) "When will the MESSENGER return to its regular size?" It returned last week for the Orphans' Home Number, and hopes to do so regularly with the first issue in September.

* * *

THE CHURCH AND THE N. R. A.

We have received several complaints about the apparent indifference and inadequacy of the Church and the religious press in co-operating for the success of the National Recovery Act. It has been said that the Church was indifferent in France during the Revolution and, in consequence, had little social influence in that country ever since. So, too, the Church was indifferent in Russia, and was ruled out of power by the new government. So, today, in the face of the great social crisis God may have to discard the Church and use other means for the salvation of mankind, if the Church refuses to do its proper work.

We are glad to direct your attention to the excellent

and suggestive article on this subject in this issue, by one of our good friends in the faculty of Catawba College. It is a fact, however, that not all religionists are today agreed with regard to the obligation of Christian people in supporting the N. R. A. Prof. J. Gresham Machen, the eminent Fundamentalist theologian, for example, protests to the *New York Herald-Tribune* against that paper's attitude, which is that the N. R. A. plan should have a fair trial; and that, until it can be shown to have failed, it deserves the support of all good citizens. Dr. Machen contends that "the failure of the plan would indeed be a calamity; but the success of it would be a far greater calamity still."

His interesting point of view is as follows: "If the plan succeeds, the people of this country will, in the first place, have been brought into slavery under a centralized bureaucracy, and will, in the second place, have been committed to a dishonest repudiation of national obligations. Such success, even from the material point of view, would certainly never be permanent. Tyranny often begins by being superficially beneficent; but it always ends by being both superficially and radically cruel. Dishonesty often begins by being profitable, as the United States Government may find it profitable to pay its debts in some coin inferior to that in which it has solemnly and definitely promised to pay; but in the long run honesty is the best policy. Even, however, if freedom and honesty were not the best policy—in this low sense of the word—they would still be preferable. Even if the success of the President's plan were likely to be more permanent than it is, the operation of the plan would still have to be opposed by real patriots. Material prosperity would be far too dearly bought if it were bought by the loss of honesty and of freedom."

The MESSENGER has not failed to raise its voice against repudiation of honest debts and currency inflation as unethical, nor have we hesitated to express our convictions about the folly of the policy of attempting to "drink ourselves into prosperity"—a course on which the nation seems to be rushing headlong. These defects make us frankly skeptical about the final outcome of the policies now pursued. But there is so much that is good in the planned codes of the N. R. A., with their social vision, that we believe it a duty to co-operate as far as we can, without sacrificing any conscientious scruples. We are not greatly impressed by the bogey of N. R. A. "slavery." A centralized bureaucracy, controlled even by a benevolent despot, may not be altogether desirable; but it is greatly to be preferred, in our judgment, to the sort of tyranny by greedy profiteers to which our people have been subjected all too long. We believe the Church will be found sympathetic toward the aspirations of the common people in the profound changes now taking place.

* * *

INTERCESSION

No man living can measure the possibilities for good in a ministry of intercessory prayer. Some of the most beautiful things that are being done in this world are never noted in the newspapers nor spoken about on the street-corners. Some of the most fruitful work that is being accomplished is a result not alone of individual effort, but comes as the product of spiritual sympathy. Sometimes many have "worked together"—some of them thousands of miles away. Men have succeeded greatly in the ministry, for example, in spite of inferior gifts, because there have been those who have constantly remembered them at the throne of grace and sustained them by incessant and prevailing prayer. Some of the wisest and most consecrated servants of the race have, on the other hand, achieved fewer results because they have lacked spiritual support in the grave crises of their career. Especially those in the far off and lonely places feel the need of such spiritual help and are solaced and strengthened by it.

Some time ago it was our privilege to speak to a shut-in who feels keenly the limitations imposed upon him because of his physical affliction and the comparative inactivity to which that sickness condemns him; but he has the names of all the missionaries of his Church at home and in other lands in his big heart, and he remembers them one by one in prayer. He knows something of their special needs, and

he is personally interested in the welfare of every missionary and of their families. What a gracious ministry this is! That man is accomplishing far more than thousands of Church members who are not shut-ins.

Whatever else we can do, whatever else we are unable to do, here is one thing in which we all can share, at least to some extent. Many a man and woman serving our Lord today in difficult and dangerous places is really sending on to you some such message as this:

"I like to feel that tho on earth we never meet,
Yet we may hold heart-fellowship at God's dear feet.
I like to feel in all the work we have to do,
That you, by lifting hands of prayer, are helping, too.
I like to think that when on High results we see,
Perchance you will rejoice that thus you prayed for me."

* * *

A DECAYING CHURCH

A great artist was asked to paint a *decaying Church*. Instead of a ruined Abbey overgrown with ivy and long since abandoned by men, he embodied in his picture the famous description of Milton:

"The high embowered roof,
With antic pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
The pealing organ blow,
To the full voiced quire below
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies
And bring all heaven before mine eyes."

But, alas, in a corner of this lovely edifice was to be seen a box for missionary work—a box so sadly neglected that a spider had spun a web over the opening for offerings. This was the artist's conception of a decaying Church.

And was not the great artist right? The missionary cause is not an elective for Christians, which you can take or leave as you may prefer; it is the primary work of Christianity. The spirit of Christianity is the spirit of giving. When this is not to be found in a Church, that Church belongs on the junk pile.

As one of our exchanges recently put it: "The three invitations of Christ are 'Come to Me'; 'Abide in Me'; and 'Go ye into all the world and preach the Gospel.' We are invited to *come* in order that, imbibing His Spirit, we may *go*. A congregation devoid of this spirit cannot be called Christian, for Christ has declared, 'I came not to be ministered unto, but to minister,' and 'it is more blessed to give than to receive.' Whatever may be the temporary success of such a parish, it is destined to ultimate failure; it is a decaying Church."

* * *

"THE TWELVE-POUND LOOK"

We were recently reminded of the famous play by Sir James Barrie, called *The Twelve-Pound Look*. It is about a wife, you remember, who was mistreated by her husband, but seemed unable to do anything about it because she could not leave him until she had earned and saved enough money through her own labor to make her temporarily independent. Finally, by learning to typewrite, she accumulated twelve pounds in English money, and this gave her "the twelve-pound look." The next time her husband was mean to her she just turned her gaze on him, and the moment he looked in her eyes he knew that he was dealing with a new individual, a quite different woman, and never again could he lord it over her.

Commenting on this play, Mr. William Feather writes in the *Public Ledger*: "There's something in it. 'The savings bank look,' 'the house and lot free from mortgage look' are quite different from 'the unpaid bills look' and 'posted for non-payment of dues look.' Any one who has never known the lift that comes from being free from debt, with money in the bank, has missed one of life's thrills. Nothing takes the place of it."

It used to be regarded as a joke—that old story of the preacher who borrowed \$5 from his elder every Saturday

night and returned it on Monday morning. When he was asked why he did this, he replied, you remember, that he could always preach better when he had a little money in his pocket. Indeed, that is not a joke; it is not an evidence of worldliness or of a mercenary disposition, but a psychological fact; and this recent depression has made it much more difficult for some men in the ministry to carry on because they were so constantly haunted by their inability to pay honest debts promptly.

The Home Owners' Loan Corporation, now located in our Schaff Building, and which has made this edifice such a busy place in recent weeks, surely holds out great opportunities for bringing a look of relief to the faces of some of our best people who have fallen prey to misfortune in these recent days, and are threatened with the loss of the homes into which they had put so many of their hopes as well as their savings. Just the other day we came face to face with a dear old friend who had come here to the Schaff Building to inquire into the possibility of getting back again a family home which was sold for the first mortgage, and we shall not soon forget the look in her face when she spoke about it. Such things are daily occurrences in America today, and we should be grateful indeed for any means which has been proposed and is actually being used which may bring back a look of security and peace to faces now haunted by hopelessness.

* * *

"THE RESURRECTION OF THE DEAD"

The new volume just issued by *Revell*, entitled *The Resurrection of the Dead*, by Karl Barth, is properly referred to as "Barth's defence of Paul's Gospel." In this little book of 213 pages, price \$1.50, which has been ably translated into English by H. J. Stenning, we have a revelation of Barth's point of view that is invaluable. In the brief "appreciation" by Dr. George W. Richards, which appears on the jacket of this new book, he admits that the reader will not find it easy reading, but is likely to be perplexed, mystified and disturbed at a first perusal. Dr. Richards declares, however, that if one desires to know Barth's method of Biblical interpretation, his conception of revelation and the Bible, of history, of the Kingdom of God, of last things, of the Pauline Gospel in distinction from the humanized Christianity of the Corinthians, he "should above all things read this comparatively brief but enormously rich treatise." "Not only for theologians," he says, "but for those for whom it was written—for preachers of the Gospel, for men and women of our Churches—for all those who seek a knowledge of the New Testament from the point of view of the Evangelical reformers of the 16th century in the light of conditions in the 20th century," he considers this to be one of the books that will be found of quite exceptional importance. Dr. Richards advises that it is "better to read the writings of Barth than books on Barth," and adds that we should not pass judgment on Barthianism before we have "mastered at least some of the original work of that school."

In this book we have a unique exposition of the First Epistle to the Corinthians, especially Chapter XV, the great Resurrection Chapter, which is viewed as the center and crown of the Gospel according to St. Paul. The book should have a large use among the thoughtful pastors and laymen of our Church. Whatever you may think about Barthianism as a theological system, there can be no question about its quickening power as a religious force. In a time of outstanding spiritual need, it has been an incalculable blessing to the whole Protestant world.

* * *

A HAPPY OMEN

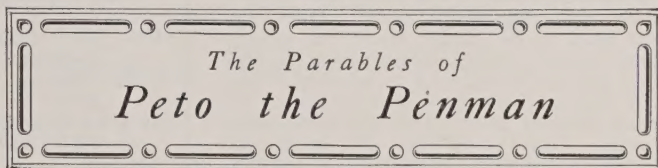
If, as is generally expected, the General Conference of the Evangelical Synod of North America ratifies the action of its Districts, at the meeting in Cincinnati during the first week of October, it will not be long before a new General Synod of the Evangelical and Reformed Church is consummated. A letter just received from one of our highly prized London correspondents, Mr. Herbert W. Horwill, gives an account of a recent gathering in England which

may be indeed a happy omen for us. In September, 1932, delegates of the three Methodist denominations came together in a "Uniting Conference," which merged them into one body. There has now been held the first "United Conference" in the series which will henceforth meet year by year as the supreme legislative and administrative council of British Methodism. Mr. Horwill writes:

"It would be an exaggeration to say that it was awaited with anxiety, but there was a certain feeling of uneasiness lest difficulties should arise from the fact that its members were largely personal strangers to one another and were accustomed to different methods and practices in dealing with Church affairs. This apprehension soon disappeared. 'It seems,' declared Dr. Dinsdale Young, 'as though we had never been separated.' There was an entire absence of any sectional feeling, as was shown by the elections to the highest offices. The president-designate for 1934 is a former Primitive Methodist and the vice-president designate a former United Methodist—representatives, that is, of the two smaller sections. The one unsatisfactory feature of the conference was its size, which is so large as to hamper the effective transaction of business. A proposal was made to reduce it from 900 to 500, but it was wisely decided to do nothing hurriedly in this direction. The General Purposes Committee is instructed to consider, in the light of this year's experience, whether the business arrangements can be improved, and to report on the subject next year. Possibly the ultimate solution will be found, as in America, in the holding of a large General Conference every three or four years, and the devolution of the less important matters to annual conferences constituted on a territorial basis."

It is evident, therefore, that under the inspiration of the will to agree, what may seem at a distance like obstacles difficult to overcome will become comparatively insignificant when we get together with our brethren of the Evangelical Synod, and all of us will be moved to say like Dr. Young: "It seems as though we had never been separated."

* * *



THE PARABLE OF THE LOST CHILD

Samantha's son hath a son who was named for his grandfather. In this case heredity did *not* jump over one generation, for the boy is not like his sedate granddad, but is a chip off the paternal block. He is never quiet, not even in sleep. His favorite plaything is an iron automobile which he can throw at an enemy without breaking it. His cherished weapon is a pinchbar, which he uses with skill and terrible effect upon water spouting, loose flagging, and the like. Intuitively he seems to understand all about the mechanical power in a fulcrum, a lever and a weight.

It came to pass that the family spent a week-end at the seashore. They sat on the sand, watched the waves and the ways of freaks in bathing suits. This was too tame for the chip off the old block. Quietly he slipped away from the group and went on a tour of investigation. In a few minutes his absence was noted. Junior was lost! A hectic search under the boardwalk, on the beach, everywhere, failed to reveal his whereabouts. It was suggested that the lifeguards grapple the Atlantic Ocean. Everybody had a sympathetic word to offer to the distracted parents. What could be done!

In a half hour along wanders the lost lad, nonchalantly carrying a clam in one hand, a cast-off rubber slipper in the other hand—and perfectly happy. Where he had been he did not know; what he had seen he would not tell. And, strangest of all, *he did not know that he had been lost!* It was all a part of a two-days trip to the seashore.

And we moralize thus: Most of us don't know that we are lost, or we do not believe it: which makes it so difficult

for the preacher to locate and bring back the lost sheep, and which, again, accounts for empty pews and big Church deficits. We insist that we are all right, or at least as good as our neighbor—"the big hypocrite!" We resent spiritual surveillance and if anything is wrong with us, we would

rather have a psychiatrist than a priest, to set us right. And as such we are chips off "the old block," who was hiding behind the tree of his excuses, way back in Eden.

Moral: whatever you do for the sheep, do not neglect the lambs.

The Church and the N. R. A.

DAVID E. FAUST

What has the Christian Church to do with the attempt of the government to use the power of its forces in the interest of the "Forgotten Man"? The N. R. A. aims to care for the industrial widow, the economic orphan, the social captive, and the unemployed stranger that is within our gates. This program of the government sounds very much like the business of the Christian Church. Let us look at it in the light of our Biblical heritage.

1. We have in the Bible the story of Moses, a man of influence in the Egyptian government, who rises up and leads an oppressed class of people out of the land of flesh-pots for the few of the ruling nobles, but a land of captivity and slow death for the downtrodden children of Israel. His work involved a long march and perilous journey to the land of promise. During this deliverance many eyes were longingly cast back upon the materialistic civilization of Egypt. During this journey to freedom Moses gave to mankind the ten principles of religion and morality upon which the well-being of all society has been built.

2. Again, the prophet Haggai, in his little book of two chapters, gives the real diagnosis of the cause of the ills of these same people a few centuries later. They have just recovered from another captivity, this time in Babylonia. The people were living in ceiled houses while they had neglected to rebuild the house of the Lord. God was no longer first in their interests. Riches, prosperity, security, and material selfish well-being had become their goal. Strangely enough there did not seem to be enough money to satisfy their wants. Haggai urged them to put God first, if they hoped to survive.

3. Again, the author of Ecclesiastes reveals another great truth to these same people. They thought that life or the joy of God's blessings consisted in wisdom, riches, fame, power, and pleasure. To this prophet the striving after these "profit" or left-over values of life was as the striving after wind. "To him the only joy in life was to be found in work and the enjoyment of one's work as one lived his life. Not work for profit, but work as the natural expression of the creative instinct of man, was the goal."

4. At this same time of depression, discouragement, and decadence of religion, the author of Isaiah 40-66, the great unknown prophet, diagnosed the cause of hard times for the chosen ones of Israel. Chapter 49:6 contains this statement: "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." It is too small a conception of God, of life, and of the Divine purpose to save only a handful of humanity at the expense of the countless millions of the Gentiles. No, the purpose of God was to choose a few who, by suffering, should learn to know His way and then offer it to the entire earth as a means of salvation.

5. Jesus, as He began His life work,

quoted this prophet, Isaiah, when He stated His objectives (Luke 4:17): "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord." This aim is given in the Fourth Gospel in simple but distinct language, "I have come that ye might have life and have it more abundantly." These references from Moses, Hag-

LOOKING BACK

As Lot's wife loitered, looking back
Toward Sodom's sullen glow,
Remembering the happiness
That had been hers to know;

So I, Lord, find my errant thoughts
Straying back along the way,
Reliving calm and sunny times—
Afraid to face TODAY!

With all its bitterness, unrest,
Its blasted hopes and wasted
dreams,
Its staggering disappointments,
Frustrations,—'til it seems

As if I dare not glance ahead
Upon the road that I must go;
And, looking back, I loiter
With footsteps faltering, slow.

But, Lord, I know no heights are
reached,
No battles won, this coward's
way;
So I am asking strength from Thee
To BRAVELY FACE TODAY!

Grace Harner Poffenberger

gai, Ecclesiastes, Isaiah, and Jesus are sufficient to make clear to us the social responsibility of the Christian Church.

To get the aims of our government for its citizens we need to turn to the Declaration of Independence, and to the inaugural speeches of our Presidents. For the relation between the government and religion I am going to quote from two of them. From Washington's Farewell Address, "Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports. In vain would that man claim true patriotism, who should labor to subvert these great Pillars of human happiness, these firm props of the duties of men and citizens. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education of minds of peculiar structure—reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." From Calvin Coolidge we have

this terse statement: "We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more moral power. We do not need more knowledge; we need more character. **We do not need more laws; we need more religion.**"

The N. R. A. does not seem to have enlisted the Churches or its trained ministers to be leaders in its national program. This is a program which affects the entire nation. The Churches claim a membership of less than half of the population of the nation. Hence, any Church-motivated program would be inadequate to meet the needs of the present situation. Again, it is a cardinal principle of our national heritage that there shall be complete separation of Church and State. The experience of history warns us to beware of using the Church as an instrument for the State control of its people. We do not wish the Church to be ordered to develop a Code for its membership; far from it! We do not want the pastors to become the key men in public assemblies or programs. BUT, we do want the pastors to preach the Word of God in their pulpits as it affects our times and our social situations. We do want the pastors to call upon the witness of Moses, of the prophets, and of Jesus, as to the ultimate aim of God for mankind. We do want the pastors to impress upon our hearts the burning passion of these great Biblical leaders for humanity. We do want our pastors to insist upon the responsibility of each individual Christian for his neighbor. But, above all, when the tide begins to turn, we want the Church to throw the full weight of its grasp upon the true meaning of life against the selfishness, the speculation, and the greed that will come with returning prosperity.

The individual Christian is the individual citizen. Upon one individual lie two loyalties. These two loyalties do not conflict; they supplement each other. The zeal for the Lord can become the motivation of the power needed to put across a social program inaugurated by the government. This program is as old as our religion; it is as old as human society. The place for the pastor and for the Church is to let your light shine before men (in the pulpit), that they may see your good works and glorify your Father which is in heaven. Preach the Word of God to your laymen; inspire them to do the work with you. Look for no glory or praise for yourself. This work must be done by citizens of the State in the State in order to save the social order today.

This may not be the answer of every pastor to this important question. There is room for discussion and for disagreements as to method; but **there is no room for indifference, inactivity, or antagonism** on the part of any pastor when a political institution undertakes by economic means to cure a social evil that can be removed only by applying the moral and religious principles found in our Bible and Christian heritage.

Catawba College, Salisbury, N. C.

Trans-Atlantic Echoes

HERBERT W. HORWILL

London, England—The Tithe War—"The Tithe War May End in Disestablishment" is a recent headline in the daily

press. This is the sort of thing that may justly be described as a "scare head," but certainly very serious trouble has arisen

over the tithe question, and, unless it is soon settled, the Church of England, as a national institution, will suffer a con-

siderable loss of influence. During the last few months nearly 5,000 "tithe orders"—that is, warrants for distraint—have been issued in the county courts, but not ten per cent of them have been executed. Attempts to enforce them have been met by vigorous resistance and even violence. The "tithe war" is being waged mainly in the Eastern farming areas, where the slump in agricultural prices has made it almost impossible for the farmers to pay the tithe rent charge, fixed as it is on a level base on the price of produce in boom years. Many of them are harassed by mortgages as well. They will lose their farms if they fail to meet the mortgage interest, while if they are distrainted upon for failure to pay tithes, they run the risk of losing their farming implements. On the other hand, the case for the Church is the case of creditors who ask that contractual obligations shall not be set aside, and who plead that their welfare depends on the maintenance of such contracts. The government has shirked the duty of revising the existing tithe legislation, and many of the clergy in the parishes affected are appealing to the Archbishop of Canterbury to tackle the problem. The Bishop of Liverpool, by the way, points out that, even if the Church were disestablished and disendowed, tithe would still have to be paid, but to somebody else, as in the case of the disestablished Welsh Church.

Notes and News—The Church congress, which has been in abeyance since 1930, will be revived at Bournemouth in 1935. . . . The Methodist Conference recorded its strong opposition to a report by a sub-committee of the World Economic Conference recommending a world-wide propaganda to increase the consumption of wines. . . . York Minster has narrowly escaped a disastrous fire. A careless tourist threw a still glowing cigarette butt over a parapet, and it fell on a canvas sheet covering inflammable material connected with the repair of the tower. . . .

The winner of the bardic crown at this year's Welsh National Eisteddfod is the Rev. Simon B. Jones, a Congregational minister at Carmarthen. . . . C. F. Andrews has returned to India, to help the cause of conciliation and peace. . . . John Bunyan's anvil has been added to the other relics in the Bunyan Museum at Bedford. . . . Arrangements are already in hand for celebrating next year the 100th anniversary of the birth of C. H. Spurgeon. A centenary biography is being written by Dr. J. C. Carlile. . . . During the Sunday mornings in August Dr. Campbell Morgan has been preaching at Westminster Chapel from texts or subjects chosen by the young people of his congregation. . . . "The Independent," a new 6d. weekly review which Sir Ernest Benn is starting, in October, will include a sermon in each issue—an unusual feature in such publications.

Obiter Dicta—"To a keen entomologist," says Canon Peter Green, "the most hideous coprophagous beetle, the most repulsive blood-tick, is interesting. And so novels about people with no more morals, and not much more sense, than the inhabitants of the fowlpen or pigsty should, I suppose, interest the true psychologist. They make me feel sick." . . . After half a century in the ministry, Dr. Dinsdale T. Young concludes that diet is half the battle as far as the health and vigor of preachers are concerned. Pudding, he adds, is a relentless enemy to power in public speech. . . . According to the Rev. Richard Pyke, the danger of every ecclesiastical assembly is the eagerness of men to talk about the trivial. . . . Christian teaching is waste of time, declares Canon F. R. Barry, unless it is, in one sense, above people's heads—that is, unless it is helping them to see something which they had not previously realized. . . . The Rev. Ernest J. Barson reminds us that we are not called to be the world's censors but the world's saviors. . . . Prof. J. Alexander Findlay emphasizes the fact

that it is not the immortality of the soul but the resurrection of the body that is part of the Christian creed. The immortality of the soul might mean mere survival; the resurrection of the body means a fresh start. . . . What has caused our present poverty, says Dr. James Reid, is something like a traffic-jam produced by the fierce struggle of each for himself. Faith in God would release the strain and let the traffic flow freely.

New Books in England—Dean Inge's next book will be entitled "God and the Astronomers" (Longmans). . . . The Master of the Temple, Sir Oliver Lodge, and Dr. Maude Royden are among the contributors to a collection of broadcast talks on "The Future Life" (Hopkinson). . . . "The Burning Cataracts of Christ" (Epworth Press), by the Rev. R. Moffat Gautrey, is described as an evangelical interpretation of John Masefield's "The Everlasting Mercy." . . . "The Original Jesus" (R. T. S.) is a translation of a new work, by Dr. Otto Borchert, of which 40,000 copies have been sold in Germany. . . . In "One Thing I Know" (Hodder) A. J. Russell offers a further exposition of the Oxford Group Movement. . . . Dr. W. O. E. Oesterley's edition of "II Esdras" (Methuen) is the first of the well-known "Westminster Commentaries" to deal with any book of the Apocalypse. . . . A devotional volume by Rev. W. E. Orchard, entitled "The Inevitable Cross" (Putnam), is now in the press. . . . R. Liddesdale Palmer's "English Monasteries in the Middle Ages" (Constable) describes the daily life and functions of the inmates of the cloister, and outlines the growth of monastic planning. . . . In "The New Knowledge About the Old Testament" (Eyre) Sir Charles Marston presents the results of recent archaeological excavation. . . . "The Philosophical Approach to Religion" (Epworth Press), by Prof. Eric S. Waterhouse, is this year's Fernley-Hartley lecture.

"Make Hay While the Sun Shines"

(Broadcast over WWJ July 11 by the REV. PAUL T. STOUT, Dexter Blvd. Reformed Church, Detroit, Mich.)

Text, Prov. 15:5, "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame"

It may be hard for city folk to imagine a hay-making scene. Let me give a short description of one. Here is a field of tall green grass—grass is grass to city folk so long as it is not dandelion—it may be timothy, clover, or alfalfa. A man enters this field with a scythe and cuts a beautiful swath—this requires skill; if you don't believe it, try it. After him comes a man driving a team of horses or a tractor pulling a mower. In a very short time this whole field of grass has been cut and row upon row of withered grass appears. It is let to dry. The hay-maker helps the drying process by turning it over—something like bathers, when they are sunburned on one side they turn over to get sunburned on the other side. When the hay is dry enough, that it won't mold or cause heat, it is raked into heaps by a very mysterious looking contraption and then it is loaded upon wagons. Nothing pleases a farmer more than a fine looking load of hay, and nothing, except it be a cow, displeases a motorist more than to meet one on the highway. Then it is put into the barn for storage for food for cows so that city people may have milk for the winter. The most fascinating operation takes place in the barn—a huge fork attached to large pulleys and suspended by strong ropes from a track running the full length of the barn, is used to unload the hay and transfer it to the mow. Three or four mouthfuls and a load is in the mow. (How well I remember as if it were yesterday how I used to lead the horse that furnished the power to

raise the greedy bite of the fork. I would stop my automobile any day under almost any circumstances to see this process again.) I wish I had time to describe a harvesting scene as well. I must pass this by.

I described the above scene at length because it is so vital to life and holds a lesson. Hay can only be made in the summer, it cannot be made in the winter. The country folk make hay while the city folk take their vacations—the former bathe in hay fields, the latter in lakes.

I should like to apply this thought of making hay in summer so that all, whether you live in the country, in the city, in the suburb, or by the lake, may feel its import. Everything has its appropriate time. This is true of religion. There are some religious truths that can be gathered in summer better than at any other time. There is much spiritual hay to be made, there is a large spiritual harvest to be gathered in the summer, and he is wise indeed who is alert and active and gathers while the opportunity is at hand instead of sleeps.

The summer blazes forth the glories of God with the same intensity as the sun gives off his heat. The smallest flower robed in exquisite beauty, though it last only a day, and the giant oak standing majestically among the trees of the forest are manifestations of divine affection and might. The butterfly, gorgeously arrayed, flitting about from shrub to shrub, and the eagle cleaving the sky, surveying as a mighty monarch the mountains and

valleys below, show forth the handiwork of God. The busy bee sipping the nectar from flower to flower, storing honey for the winter, is an evidence of the never-ceasing mystery of God. The valleys through which winding rivers run and where vegetation luxuriates, the massive mountains with their snow-capped peaks, the earth and sky, the gentle rain and the thunderous downpour, all display an inscrutable Wisdom, a mighty Power, a loving Father. It is from nature then that we wish to gather some spiritual harvests that we may store up food for eternity, and there is no time like the summer in which to do this.

First, the harvest of **energy**. Energy is a spiritual something which we need. Nature is full of it. Behold the energy of the heavenly bodies, the heat of the sun, the light of the moon—what wondrous attraction for the "untied"—the tides of the sea, the glory and free movement of animal life!

"I asked of heaven and earth and sea
Saying: 'O wondrous trinity,
Deign to make answer unto me,
And tell me truly what ye be.'
And they made answer: 'Verily
The robe around His form are we
That sick and sore humanity
May touch its hem and healed be!'"

Again, we may gather **beauty**. We need beauty for our souls as we find it so lovably displayed in nature. We see beauty in the rose and every flower that

grows—in the birds and beasts, and if I had time I should like to point out the beauty of snakes and mosquitoes.

"O Earth! Thou hast not any wind that blows

Which is not music; every weed of thine

Pressed rightly flows in aromatic wine: And every humble hedge-row flower that

grows, And every little brown bird that doth

sing, Hath something greater than itself, and bears

A living word to every living thing, Albeit holds the message unaware

The touch of an Eternal presence thrills The fringes of the sunset and the hills."

Another harvest is **joy**. How gay are daffodils! how joyously radiant the flowers! "Watch a wild animal out in the open, a deer alert with curiosity, a chip-

munk leaping from log to log, a humming bird poised above a flower—what eager grace, what exquisite delicacy and balance, what joyous fulfillment of function!"

We may also gather **love**. Watch a pair of birds care for their young. Time after time, with almost clocklike regularity, both return to the nest to feed the hungry gaping mouths of their most unattractive and noisy children.

We gather **mystery**. When mystery and wonder die religion will not live. Nature is full of mystery.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,

Little flower—but if I could understand
What you are, root and all, and all in all,

I should know what God and man are."

Let me conclude with the harvest which is distinctive of Christianity, the harvest of **sacrifice**. Nature affords untold opportunities to gather this harvest. Someone has said that every square foot of green-sward is a battleground between blades of grass seeking the sun. Every plant has its sacrifice to make, every animal has its enemies—everywhere in nature sacrifice is unit large. We cannot answer the question of pain and suffering in life, but we can gather a great harvest of it in nature that will help us to live and to be patient. God knows the "why" of pain. That is enough.

Such are the harvests of spiritual things to be gathered in the summer. "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

NEWS IN BRIEF

NOTICE

The Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., will begin its 109th year on Tuesday, Sept. 12, 1933, at 3 P. M., when the opening address will be delivered by President George W. Richards, D.D. Registration of students, both old and new, will, however, begin at 9 A. M., and classes will begin work the next day at 8 o'clock in the morning. Students are reminded that, in accordance with an action of the Board of Visitors last May, each student is required to pay one-fourth of the annual dormitory and refectory fees previous to registration.

Irwin Hoch DeLong, Dean

MEETINGS OF THE SYNODS

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

CLASSES MEETING IN SEPTEMBER, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

September 13:

West New York (10 A. M.), St. Paul's, Titusville, Pa., Rev. Victor Wallenta, 102 Brook Street, Titusville, Pa.

September 25:

Clarion (2 P. M.), Belknap, Dayton, Pa., Rev. Jacob F. Painter, Dayton, Pa.

September 26:

West Susquehanna (10 A. M.), Mt. Bethel, McClure, Pa., Rev. Edw. H. Zechman, Beaver Springs, Pa.

Northeast Ohio (9.30 A. M.), First, Warren, Ohio, Rev. John P. Alden, 481 Banks St., N. E., Warren, Ohio.

St. Paul's (2 P. M.), St. Paul's, Meadville, Pa., Rev. V. J. Tingler, Meadville, Pa.

The new book, "The Resurrection of the Dead", by Karl Barth, which is really Barth's Defence of Paul's Gospel, is arousing much interest. The foreword on the jacket of this new volume is an "appreciation" by Dr. George W. Richards, who is there described as the president of the "Theological University" of Lancaster.

THE REV. GEO. S. SORBER, D.D.

Another beloved veteran in the service was called home Aug. 23, when Dr. Geo. S. Sorber, faithful pastor of Bethany Church, York, Pa., passed away at the hospital after an operation. The funeral was conducted Aug. 25, in charge of the Rev. Irvin A. Raubenhold, of Grace Church. An account of the life and labors of this dear brother will be given later.

CHANGE OF ADDRESS

Rev. Carl H. Clapp from Burlington, N. C., to 211 Main Ave., Newton, N. C.

On account of Labor Day, we shall try to work ahead on the next issue of the "Messenger" and hope our readers will receive it at the usual time.

What have you planned for the new Church season that is different? The year lying ahead will probably be difficult, but it may also be made exceptionally fruitful.

A Farewell service for Miss Helen E. Brown, missionary-elect to China, will be held in St. John's Church, Chambersburg, Pa., Rev. Walter R. Gobrecht, pastor, on Sunday, Sept. 3, at 7.30 P. M.

One of our good elders in Bath, Pa., renewing his "Messenger" subscription, says he would "rather eat potatoes without salt than to do without the 'Messenger'." We hope the salt will never lose its savor.

The opening address by President Geo. W. Richards at the Theological Seminary, Lancaster, Tuesday, Sept. 12, at 3 P. M., announced elsewhere in this issue, will be on the subject: "Hitler, the Man and His Creed."

Rev. Frank L. Fesperman and family, who are returning to Japan on the S. S. President Coolidge, leaving from San Francisco Sept. 8, spent several days at Louisville, Ky., with Dr. C. F. Kriete and family while enroute to the Pacific Coast.

On Tuesday, Aug. 8, at 11 o'clock, in St. Paul's Church, Knox, Pa., Miss Evelyn Coulter, the charming and accomplished daughter of Mr. and Mrs. C. C. Coulter, became the bride of the Rev. Frederick E.

Luchs, Monroe, Pa. The "Messenger's" good wishes are hearty and sincere.

Rev. W. R. Shaffer, pastor of First Church, High Point, N. C., and his family spent their vacation in Philadelphia visiting their parents and other relatives and friends. Mr. Shaffer preached in his boyhood Church, Trinity, Philadelphia. On July 23, the children from Nazareth Orphan Home gave a concert in First Church, which was very much enjoyed.

The 179th anniversary of the Center Presbyterian Church, oldest Protestant congregation west of the Blue Mountains in Pennsylvania, was celebrated on Aug. 19, with loyal Churchmen of many communions attending. The principal address was delivered by Rev. Hobart D. McKeehan, pastor of the Abbey Church, Huntingdon.

The Executive Committee of West Susquehanna Classis meets in Lewisburg, Pa., Sept. 5, at 2.30 P. M., to receive Rev. Ira W. Frantz from Lehigh Classis, to consider a call to Mr. Frantz from the Mifflinburg Charge; and if found in order to confirm the same and appoint a committee on installation. The fall meeting of the Classis will be held in Mt. Bethel Church, McClure, Pa., Rev. E. H. Zechman, pastor, Tuesday, Sept. 26, 10 A. M., for a 2-day session.

The editor of the "Messenger" had the privilege on Aug. 27, morning and evening, to preach in the large Carmel Presbyterian Church at Edge Hill, Dr. Howard J. Bell, pastor. This Church School has one of the best-planned programs for the year that we have seen anywhere. The annual fall retreat of the officers and teachers will be held Sept. 9 at Doylestown, in Salem Reformed Church, Rev. Chas. F. Freeman, pastor.

Dr. Thomas M. Balliet, former dean of New York University, kindly writes the following, which we hope will help some others to appreciate the "Messenger": "I have read the articles in this week's 'Messenger' (Aug. 24), by Dr. Homrighausen and Dr. Holt with deep interest. They deserve a wide circulation. Would it not be possible to reprint them together in pamphlet form and sell the pamphlet for a nominal sum that would cover expenses?" If there were indications of sufficient interest, this might be done, of course.

On Aug. 20, at 11 A. M., Carl H. Clapp was ordained and installed as pastor of Grace Church, Newton, N. C. A large congregation witnessed this service and Rev.

B. J. Peeler preached the sermon and ordained Rev. Mr. Clapp. Elder W. R. Weaver had charge of the installation service, after which the Consistory came forward and welcomed this young man as their pastor. Mr. Clapp pronounced the benediction. On the evening of Aug. 23, the congregation gave an informal reception for the pastor and his wife on the Church lawn. After a brief program, refreshments were served by the ladies and a very enjoyable evening was spent.

Recently the Pennsylvania students of Catawba College, Salisbury, N. C., held their first reunion in Hershey Park, Hershey, Pa. The students came from all parts of the State and some visited from other States, including North Carolina, Maryland, and Kentucky. Approximately 50 students were present. The group spent the afternoon visiting in the park and in the evening were entertained by Fred Waring's Pennsylvanians in the ballroom. The students gained recognition by having the orchestra dedicate a number to their Alma Mater.

The Board of Home Missions recently received a contribution of \$1,000 from Mr. and Mrs. R. T. Paules, members of Bethany Church, York, Pa. In sending his check Mr. Paules suggests that the General Synod should challenge the whole Church to raise \$500,000 so that the two Mission Boards could function once again. He says this can be easily accomplished if all the ministers get back of it and present the same to their members. Would we had 100,000 members of the Reformed Church that had the faith and would do the works that this elder and his wife of York are manifesting.

The \$35,000 central heating plant being installed at Geneva College, Beaver Falls, Pa., is progressing nicely and will be ready in October. On the 100 foot brick stack the name "Geneva" will be inlaid on the side with black letters. All the buildings have been cleaned throughout and much painting and repair work done. Football camp opened Aug. 28, with the new coach, James Robertson and his assistant coach, Wm. Schmidt, in charge. This means the opening of both North Hall, the men's dormitory, and the dining hall in McKee Hall for their accommodation. Registration takes place Sept. 14, with Freshman Orientation Days Sept. 12-14.

On Aug. 20, Miss Geneva F. Ely, Geo. B. and Obed Ely, and Rev. Geo. K. Ely, of Frederick, Md., participated in the services conducted in a large tent in the beautiful oak grove located near Mann's Choice, by Rev. D. James Ely. Miss Geneva preached at 2.30 P. M. to a large audience, and her father occupied the pulpit for the 6th time, during as many years, at 8 P. M. Obed rendered a solo, George and his uncle a duet, and Geneva and her cousin, Doro-

thy, a student in State College, a duet, and Geneva a piano solo. These services have been conducted successfully in this grove during August for 9 years by Rev. Mr. Ely.

On July 23, Miss Geneva F. Ely, Frederick, Md., accompanied by Misses Edna Werner and Mary Rutley, of Baltimore, Md., and Miss Jean Whitehead, Wilmington, Del., and Miss Elizabeth Short, Ridgeley, Md., started for Geneva Point Camp on Lake Winnepesaukee, N. H., to attend the International Religious Conference for 2 weeks. Miss Jeanette Lampson, Baltimore, and Miss Pauline Albertson, Eastern Shore, Md., were on the faculty. The distance from Frederick to the Camp is 550 miles. The girls enjoyed the work and hope to go again next year. Miss Ely, a teacher of Latin and History in Frederick High School, was recently appointed Director of Religious Education of Frederick County.

In St. John's Church, Chambersburg, Pa., Rev. Walter R. Gobrecht, pastor, morning services during the summer are held at 8.30. Guest preachers during July were Revs. J. C. Sanders and F. B. Peck. The fall program will be launched by making September "Automobile - Go - To - Church" month. All owners of automobiles in the congregation have been urged to fill their autos with people each Sunday and bring them to Church, and have been given a card on which to make a report at the end of the month of the number of persons brought. The pastor spent 3 weeks of his vacation in taking post-graduate courses in religious education. He has been reappointed as preacher to the more than 300 students in the State Industrial Orphanage at Scotland, Pa. Miss Helen E. Brown, a member of the congregation, has recently been appointed by the Foreign Mission Board to fill the vacancy in the Chenteh Girls' School, Shenchow, China. The farewell service will be held Sept. 3, at 7.30 P. M., and she will sail a week or two later.

Referring to the interesting article in the "Messenger", which has been giving reasons for the slow growth of our Church within the bounds of Lincoln Classis, a correspondent writes that the most important reason has not been given. He says that he was in that section some years ago in a city where there were two Reformed Churches, and all the services in both

Churches were in the German language. A prominent business man said: "In my family there are 4 brothers and one sister. My sister married a very fine man who does not speak German. The 4 brothers have wives who do not speak German. Our children speak English at home and in school. My brothers and I went to our minister and requested that some services be in the English language. He replied that it would be a crime to worship God in the English language. Our 5 families are going to the Presbyterian Church." We are losing thousands of members in the Northwest because our ministers will not adapt themselves to changing conditions, writes this correspondent. Here is more food for thought.

STUDY MADE BY THE STATED CLERK OF LINCOLN CLASSIS

(Continued from Last Week)

What will make our Reformed Church stronger and better?

We have listed these needs and difficulties—and they are real. Any individual who has not faced up to them can quite appreciate their reality and power. We must seek to fill our needs. But there are two things which stand out:

1. We need to feel a stronger sense of "belonging" to the Reformed Church. Because we are widely scattered and far removed from the center of our denominational life and activity we sometimes lose that sense of "belonging" to a Church that has good and noble traditions and a very definite and particular work in the Kingdom of God.

2. It has become customary to refer to the Early Church in the solution of a great many of our problems. As we study that Church we find that it too had problems and it had needs, but it nevertheless conquered. The early Church had no denominational consciousness, it had no denominational headquarters or organization, it had no publishing house and Church papers, it had no traveling secretaries and board superintendents, it had no uniform nor closely graded lessons, it had few pastorates of considerable length, it had no Bible. But it did have one thing which carried it through and which is just what we need most of all to make our Reformed Church stronger and better. It moved forward because there were men and women who had walked and talked with the Living Christ and upon whom the Holy Spirit had come with power and conviction. In that great experience they went forth to conquer—and they conquered. We, too, need, above all other things, that consecration of life and heart what will set us afire with zeal for the Living Christ and His Church here on earth.

L. Harrison Ludwig, Stated Clerk.

GOD

There is only one Mind,
God's Wisdom from above;
One Life, Truth, Power,
There is only one Love.

—Grenville Kleiser.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

SAUL'S CONVERSION

Text, Acts 9:4, "And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?"

Conversion means a complete turning around. One who is going in the wrong direction, living a sinful life, when he is converted, will go in the right direction and live a Christian life. It is said that Sam Jones, a noted evangelist of the past

generation, would illustrate conversion by walking down the platform, saying, "I'm going to hell! I'm going to hell!" and then, turning on his heels, go up the platform, shouting, "I'm going to heaven! I'm going to heaven!"

The greatest event in the early Christian Church, next to the crucifixion and resurrection of Jesus and the coming of the Holy Spirit, was the conversion of Saul. The whole course of his life was changed. He was made a new man in Christ Jesus. He took an entirely different attitude toward the Christians. Instead of persecuting them, he became one of them, and began to preach the same gospel which they preached.

There is this difference between the conversion of Saul and that of many other persons. While they live a life of sin, wilfully doing that which is contrary to the law of God, conscious of their sin and guilt, Saul thought and believed that in persecuting the Christians he was doing the will of God, and the better he succeeded the greater was his merit. That is one reason why he carried on his persecutions with such zeal. Not satisfied with persecution of the Christians in and about Jerusalem, Saul went to the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

It was while he was on this journey that his conversion took place. This was one of the most memorable journeys ever undertaken because of its far-reaching consequences. The Christians living in Damascus heard about Saul and his hatred for the followers of Christ, and their hearts were doubtless filled with fear when they learned of his approach to Damascus.

Damascus is said to be the oldest city in the world. Its fame goes back to the days of the patriarchs, and continues to modern times. Other oriental cities rose and decayed, but Damascus went right on. It is said to be a beautiful city even today.

As Saul came near to Damascus, about noon, as he himself tells us, suddenly there shone round about him a light out of heaven; and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou Me?" And he said, "Who art thou Lord?" The answer came back, "I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do."

And Saul arose from the earth; and when his eyes were opened he saw nothing. In the two accounts which he afterward gave of his conversion he says: "I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me." He explains his blindness by saying, "And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus." His blindness continued for three days, during which time he neither ate nor drank.

What a difference there was between the way in which Saul had expected to enter Damascus, like a conquering hero, displaying his authority over the followers of the lowly Jesus, to persecute them to the death, and the humble spirit in which he was led into the city, trembling and helpless in his blindness, a prisoner to Jesus of Nazareth to whom he had willingly surrendered!

Saul's surrender to Jesus was absolute and unconditional. He was thoroughly converted, entirely changed, so that he was a new man. His meeting with and vision of the risen and glorified Christ was as real to him as was His revelation to the disciples in the upper room on Easter evening to them. In writing about the various appearances of Jesus after His resurrection, in his first letter to the Corinthians, in the fifteenth chapter, he says, "And last of all, as to the child untimely born, He appeared to me also."

How could this new convert to Christianity be introduced to and reconciled with the Christians in Damascus? While this problem might have puzzled human beings, God knew how to do it. He works in a mysterious way His wonders to perform. God selected the man whom He was going to use to bring this about and prepared him for the task.

There was a certain disciple at Damascus, named Ananias, and the Lord said unto him in a vision, "Ananias." And he said, "Behold, I am here, Lord." And the Lord said unto him, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight." So the Lord prepared the way from both ends to carry out His holy purpose.

But Ananias answered, "Lord, I have heard from many of this man, how much evil he did to Thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon Thy name." But the Lord said unto him, "Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for My name's sake."

And Ananias went and entered into the house; and laying his hands on him said,

"Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened. He was thoroughly converted and ready to serve the Christ.

An English teacher in a foreign school gave the words "defense", "defeat", and "detail" to be used in a single sentence. Here is the result: "Ven a cat jumps over defense, defeat goes over in front of detail."

Home Education

"The Child's First School is the Family"
—Froebel

CHILDREN AND THE STARS Julia W. Wolfe

Whole-hearted attempts at nature study usually have been transformed into nature recreation. Almost every aspect has a large, eager amateur following, but there is one that does not receive the attention that its charm merits. Four-footed creatures, birds, butterflies and moths, insects of all kinds, trees, blossoms, ferns, shells and even mushrooms have their enthusiastic admirers everywhere. But a question with regard to the summer constellations, or which planets are the morning and evening stars of the month, brings about the revelation that eleven out of twelve persons can barely recognize the Milky Way and the Great Dipper. Yet what an opportunity for real delight here stands open to the thoughtful mind!

Night after night, over city roofs, the great procession passes; one need but to go to the street or the window to watch. What child who has been taken out into the whispering darkness of a summer night or the splendid silver beauty of a winter evening for a star talk has ever forgotten it? The names may slip away, perhaps, but something—a sense of beauty, of mystery, of the unspeakable grandeur and wonder of the universe—remains, never to be forgotten.

There have been children with other star memories. One of the prettiest pictures in biography is that of Lyman Beecher's children watching for the end of the long Puritan Sabbath and the release from the constraint "when three stars came out." What friendly aspect the early stars must have worn to them all their lives!

Nathaniel Bowditch, the great mathematician, had a charming device. His son says that the father's reward for good behavior was to draw one of the constellations, in dots and dashes of ink, for the good child's special benefit. Happy children, so to learn the stars in shining hours! Happy stars to be so linked with radiant memories!

Doubtless the stars may be learned from books or named from a teacher's chair, but the parent who teaches his boy or girl even a little of the beauty and the glory of the heavens—who puts the sky into childhood—gives him a memory beyond all price.

"Kindergartens have been maintained in connection with the St. Louis Public Schools for half a century. The mere fact that nearly 10,000 children enroll each year is a better testimonial to the value of kindergartens in St. Louis than any expression of opinion could be. There is no attendance law compelling parents to send their children to kindergarten; but the values derived are so clearly visible that the annual registration in kindergartens is nearly as high as that of the primary grades."—Geo. R. Johnson,

Director, Division of Tests and Measurements, Board of Education, St. Louis, Mo.

The National Kindergarten Association, 8 West Fortieth Street, New York, will be glad to furnish publicity material to anyone wishing to obtain or retain the privileges of a kindergarten, under a properly trained teacher, for the little children of the community. There is no charge.

Puzzle Box

ANSWER TO — DOUBLE-TIED WORD CUBE, No. 41

G L A C E
L A M E R
A M O N G
C E N T O
E R G O T

WORD SANDWICHES, No. 14 (Insert 4 letter words)

1. A—D; Insert name of a French artist and get having worshiped.
2. C—T; Insert to mislay and get a small storage room.
3. D—S; Insert condensed vapor and get channels or waterways.
4. E—L; Insert a given title and get a glossy surface.
5. F—S; Insert a large stone and get apparel worn by women.
6. G—S; Insert a stout cord and get to feel one's way in the dark.
7. H—S; Insert a relative and get places of accustomed resort.

A. M. S.

"Old Borey seems to have made a great hit. I have never heard an audience applaud so much. What did he say?"

"He told them that he would not go on until they had quieted down."

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF SEPT. 4-10

Memory Text: "A Friend loveth at all times." Proverbs 17:17.

Memory Hymn: "What a Friend We Have in Jesus" (318).

Theme: Jonathan.

Monday—Jonathan's Faith I Sam. 14:6-15

Jonathan, the son of Saul, was a princely fellow. Evidently he did not share the moods and weakness of his father at all. He was the kind of young man that Israel would have welcomed if he had become its king. He was strong and lovable. The spirit of adventure and devotion commanded him. Born and reared at the court, he was not spoiled, however, by his contacts. His democratic and companionable spirit made him popular with all. He would have been his father's ideal successor.

Prayer: Eternal God, we thank Thee for the idealism of youth, that Thy spirit is brooding creatively over many a young man and woman of special promise. O God grip them and send them out to open the way for the new day. Amen.

Tuesday—Jonathan Loves David I Sam. 18:1-5

Wherever the name of David is known there also the friendship of David and Jonathan is applauded. This friendship has become classic long ago. It is a most beautiful story. It has a tremendous lifting power. Only men of the highest character are capable of such friendship. Such friendships are rare because the character upon which they are built is rare. Jonathan was denied the kingship but he could rule human hearts nevertheless. Love is

mightier than thrones. When the day of love once dawns then the thrones of the world will remain unoccupied.

Prayer: We pray, gracious God, that more of us may achieve the gift of making friends. Help us to enter upon saving friendships, and help us to be worthy of all those who love and trust us. **Amen.**

Wednesday—Jonathan's Self-sacrifice I Sam. 19:1-7

There is a terrible dearth of manhood like that of Jonathan. History sometimes does not seem to be much more than the story of intrigue and murder in the endeavor to capture thrones. The story is told with sickening frequency in every century. Selfishness, jealousy, treachery, brutality—these cover the pages of history with blood. How different the incident here! David surely would have been slain by the jealous Saul at some time or other had not the heart and hand of the loving Jonathan protected him. Not frequently is such love and sacrifice flashed upon the pages of time.

Prayer: As we contemplate life and examine what we have wrought, we are abashed again and again with our poor workmanship. O God, forgive us, and teach us to look unto Thee for a higher inspiration. **Amen.**

Thursday—Jonathan's Covenant I Sam. 20:12-23

Friendship is a privilege and an achievement. It is not an easy matter to build friendships. It requires intelligent and consecrated effort. There is a price upon it. It can be done only by deep devotion and heavy sacrifice. The selfish man can never attract fast friends. He is not able to pay the price at which they are won, regardless of the size of his personal fortune. Only utter unselfishness can attain unto a friendship like that of David and Jonathan. Unconditioned love is the only bond of such a covenant.

Prayer: We thank Thee, God of infinite love, for our friends, for those who are loyal when others flee, for those who stand by us and help us fight the battle even though the heavens fall. **Amen.**

Friday—Jonathan's Undying Friendship I Sam. 20:35-42

We hear sometimes the statement made that "friends desert you when your money is gone." Such "fair weather friends", of

course, are not friends at all, they are rather beasts of prey. A friend is one who seeks your highest good at all times, he is one who will be even more devoted in times of adversity than in times of fortune, for it is in times of failure and affliction and sore discouragement that our friends really mean most to us. If we want to be of service to those who need us, then even when temptation has wrought its ruin we should stand by those who have been thus smitten.

Prayer: Look upon us, Almighty God, with Thy most gracious favor so that we may be friends of all, and especially of those who need our sympathy in the time of temptation and disgrace. **Amen.**

Saturday—Paul's Friends Romans 16:1-6

We usually think of Paul as a robust and stern character, and so he was. But he was also tender. In most of his epistles he speaks most kindly of his friends and collaborators. Phoebe, Priscilla, Silas, Timothy, Philemon, Luke and many others he has immortalized in his role of affection. They were his constant inspiration. In his old age they were his comforters. I believe the best of men and the strongest lean most heavily upon their friends. From them they derive strength and courage. To give, to have fellowship, to love and to serve when most others fail—this is the joy of a friend.

Prayer: Loving Father of us all, in obedience to Thy will we are anxious to be the friend of men everywhere. Help us especially to love those who are hard to love and to serve those who are so seldom served by anyone. **Amen.**

Sunday—The Secret of Friendship Romans 12:1-10

If I understand Paul aright in this passage he is urging upon his readers the incarnation of that which they claim to believe, to practice that in which they profess to have faith. Certainly this is most imperative. Gandhi is absolutely cor-

THE PASTOR SAYS:

The depression is producing a good crop of hypocrites. Others might use a stronger word which, possibly, would be more fitting.

—Now and Then.

rect when he urges his disciples to act as well as talk, when he teaches them that talk without corresponding action is debilitating." Those of us who preach the social gospel, who are urging that we take Jesus seriously, are assuming an appalling risk. We must either practice our gospel, take Jesus altogether seriously, or become the victim of terrific enervation. He who wants to have friends and be a friend must incarnate friendship.

Prayer: Forgive our feverish ways, O God, as Thou art leading us in the paths of the Galilean. Thou knowest our confusion and our stumbling, forgive us and instruct us, Our Father. **Amen.**

A radio announcer, says "Our Hope", not knowing his Bible, told his audience a big treat was in store for them. Dr. S. Parkes Cadman would speak. "I want you to know that of all the radio speakers, Dr. Cadman is the prince of the powers of the air."

Birthday Greetings

By Alliene DeChant Seltzer

It happened in Bible School, here at Calvary. Your Birthday Lady was telling the story of the day and asked the boys, who sat in the pews (our department was so crowded, they had to!) to pay special attention because I'd need them later. And when I chose Evan for one of the parts in the story, for dramatization, he said promptly: "But this isn't my regular place, Mrs. Seltzer. I usually sit on a chair at the edge of the seats on the other side, and so it wouldn't be fair." But because Evan was so honest, the whole department—all the boys and girls in the pews, in the aisle seats, and in the "regular" seats, let him take the part anyway, and it was a good part, too—a man who was good and kind, and honest. So here's "Honest Evan" greetings to all my boys and girls who are not afraid to do the right even though it might deprive you of doing something you'd like just heaps!

Father: "Trouble with dyspepsia in school today? Why, that's a strange thing for a boy to have."

Johnny: "I didn't have it; I had to spell it."—Boston Transcript.

NEWS OF THE WEEK

Mrs. Henry W. Elson

A world's record for a single month was established in July by the United Air Lines, when it carried 15,562 passengers, according to W. A. Patterson, vice-president.

The Italian liner Rex arrived at New York Aug. 16 from Gibraltar claiming a new record for a transatlantic crossing by ships. The Rex made the trip in 4 days, 13 hours and 58 minutes.

Seventy persons were drowned Aug. 16 at Kingston, Jamaica, in floods that struck that city and the parishes of St. Thomas, St. Catherine and St. Mary after a storm.

By recent experiments Guglielmo Marconi sees a new era in radio with the use of ultra short waves. His experiments raise hope of eliminating interference and static and opening up vast channels.

Employment is back to the level of October, 1931, and payrolls in July were about \$29,000,000 above the weekly wages in March, Secretary of Labor Perkins

said Aug. 17, in summarizing figures reported to the Department of Labor.

Flower bulbs have been destroyed by thousands in Holland. The purpose is to reduce the supply and increase prices.

More than 1,500,000 Chinese have been driven from their homes by the flooded Yellow River in the northern part of Honan Province and the southwestern part of Shantung Province, according to a recent report. Preliminary estimates of the crop destruction exceed \$30,000,000.

Internal revenue rose 112% in July to \$131,115,696. The total was \$69,429,228 over a year ago.

The Civilian Conservation Corps will be continued at full strength through next winter and spring under a decision by President Roosevelt and announced Aug. 18 at the White House.

Fair competition codes for the steel, oil and lumber industries were signed by President Roosevelt before he left for his mother's estate at Hyde Park Aug. 19.

President Roosevelt has appointed Meredith Nicholson, Indiana author, to be Minister to Paraguay and Leo R. Sack, Washington newspaper man, as Minister to Costa Rica.

The anthracite strike, latest of Pennsylvania's coal miner uprisings, was ended Aug. 20, when more than 15,000 men agreed to return to work pending Federal hearings on the hard coal code.

Faced with the most colossal "glut" of wheat in the world's history, representatives of 31 countries met at London Aug. 21 in a new effort to restrict production and prevent another collapse of the world price. Premier R. B. Bennett, of Canada, presided at the opening meeting.

The 7th International Conference on Historical Science opened Aug. 21 in the Polytechnic Institute in Warsaw with more than 1,000 delegates from 40 countries.

Airplanes on American-operated lines flew 76,642,393 passenger miles with only two passenger fatalities in the first half of 1933, according to recent figures by the Assistant Secretary of Commerce.

Millions of illiterates in India watched in fear and trembling as the shadow of an annular eclipse passed across the face of the sun Aug. 21. For the greater part, the eclipse hid behind heavy clouds.

The strike of Havana harbor workers, which had tied up commerce in the cap-

ital, has been settled as the provisional government of President de Sespedes continues to work on problems from the Machado regime.

The drive of the United States for Latin-American business was opened officially in Washington, Aug. 21, when trade discussions with Columbia were begun at the State Department.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

What a good time we had on Saturday afternoon, Aug. 19, when the Union Missionary Society of Hecktown visited the Home. The rest room of the Home was provided with additional chairs to seat not only the members of the family but also the visitors, who rendered an interesting program consisting of readings, vocal and instrumental music. The entire program was well rendered and afforded much enjoyment to the Home folks.

One rarely sees children about the Home and a group of them in our midst and their part in the program rendered, greatly delighted the members of the family.

Following the program, the visitors were taken through the building to acquaint them with it and the work done in it. The Hecktown people have for many years been giving liberal support to the Home and naturally they were interested in the new building. The visitors had given advanced notice that they would bring picnic baskets with them and the Home folks were to help to eat their lunch. Accordingly, on the lawn east of the new building, the employees of the Home set numerous small tables, each covered with a large beach umbrella in the Reformed Church colors. The tables presented no evidence of depression. All present did their best to unload them, but many baskets full remained and they have since been used in the main dining room. The visitors remained with us on the lawn until darkness approached. Many of them said they had very much enjoyed their visit. All had a good time.

What a good time we have had! That is what many others have said who have assisted in the support of the Home. The Auxiliary, who have ceaselessly labored to establish and maintain the Home, and those who have provided the funds for the new building, and numerous others have gotten much enjoyment out of this work. Properly to care for our rapidly growing family we will need more canned fruits and vegetables and more household supplies of many kinds. More infirmity bedrooms will have to be furnished, costing \$250 each, so additional guests may be accommodated. Here is an opportunity for many of the people of the Church to share in the joy of the work.

A Letter to the Editor

(We are pleased to present this interesting tribute by one of our well-beloved teachers to the great work of some of our pioneers.)

Sea View, Washington,
August 11, 1933.

Dear Mr. Editor: .

I presume you wonder why I have not molested you with my "scribblings" for some time. Globe-trotting is not conducive to literary exertions. Moreover, I had to chaperone my wife and daughter through the highways and byways of the Chicago Great Show and the marvels of Yellowstone Park. And since our arrival in Portland we had to exchange greetings with a multitude of relatives and friends and to visit the many (to us) new sights of this the most picturesque city of America, with its 1,000 miles of rose-lined sidewalks. We had not been here for 12 long years, though the old homestead of the Gantenbein's is still occupied by two unmarried sisters of my wife, and we claim it as our home.

When Dr. John Gantenbein suggested to the Church in 1873 that the far Northwest with its larger German population would promise an excellent opportunity for home mission work, the authorities reluctantly commissioned him to undertake the task. He set out in 1874 with his wife and 9 children on the long journey by way of the Isthmus of Panama to an unknown destiny, but having carefully studied the published reports of the new Territories, he never doubted the certainty of his ultimate success. After 4 weeks of a more or less hazardous journey by water and land, he landed in Portland, which then was a small frontier town of 12,000 inhabitants, and immediately began the work of gathering a congregation. His unwavering child-like faith in God's ever-present help sustained him throughout all the trials and difficulties of his lonely undertaking. German missionaries had again and again before him attempted to arouse the adventurous German settlers to a sense of their religious obligations, but had failed and left in despair. When I joined him in 1882, commissioned by the Potomac Synod as his assistant, the first German Reformed Church was firmly established on a favored corner lot of the growing city, wisely chosen by the pastor and bought at the modest sum of \$1,600. It was sold a few years ago for \$90,000. The pastor's salary was then never more than \$600, but he succeeded in educating his large family of children with their co-operation and mutual help, inspired by the daily communion with the Master at family worship and their devoted attendance as teachers, members of the choir and consistory, at Sunday School and Church. Eight of them studied in Germany and one was graduated from Franklin and Marshall. All this was accomplished by faith, and by faith alone.

The family became a blessing to the city and the State. All the children taught for years in the High Schools and the university with marked success, so that when the mother finally sealed her self-sacrificing life in death all the schools of Portland showed their high regard for this heroic mother by ordering their flags at half-mast for a period of weeks. In the course of time, Dr. G.'s brothers and sisters settled in Oregon and their descendants are now scattered throughout the State, numbering several hundred and filling honorable positions within and without the Church. One of the grandsons, a graduate of Reed College of Columbia University, was recently appointed attache to the American Legation at San Domingo. A book could be written on the far-flung influence of Home Mission work, carried on in faith by the unselfish servants of the Divine Master and His Church. Dr. Gantenbein organized 14 congregations in Oregon and Washington, but the very meagre support of the mother Church compelled the congregations to accept aid from the Congregational Church, which thus gained a firm foothold in the far Northwest. The present pastor of the First Congregational Church of Portland is Dr. Staub, a son of one of our early missionaries (called "der Busch Prediger"), who spent most of his time on horseback visiting the widely scattered settlements.

There are at present 11 able and devoted Reformed ministers in the State of Oregon. Pastor G. Hafner, the Nestor of the Classis, is the highly esteemed and able preacher of the First Reformed congregation, now occupying an imposing stone Church at the corner of 12th and Clay Sts., near the center of the city. I attended a reunion of the Reformed Churches on July 17th in a beautiful grove at Wilsonville, about 30 miles from Portland. They had 4 ministers, with members of their congregations, of the Evangelical Synod of N. A. as their guests—Revs. Hoffman, Warber, Hergert and Meyer, who seemed to be perfectly at home among the Reformed people, who

evidently had met with them repeatedly before. The Reformed ministers present were Revs. G. Hafner, Dr. Wm. G. Lienkaemper and his brother, A. F. Lienkaemper (whose father had been a student under Dr. Nevin at Mercersburg), also Brothers Lawrence Selzer, Emil Lehrer, Geo. F. Zinn and A. E. Wyss. A small platform with pulpit and organ had been erected under an arbor of evergreen branches by the owner of the grove, a Mr. Rench, who I believe was also a member of our Church. The simple services were conducted by Brother Hafner, who introduced the speakers. Dr. Wm. G. Lienkaemper preached the German sermon, a very carefully prepared and eloquently presented discourse on "The Faith and Practice of the Christian Church," as reported in the proceedings of the first day of Pentecost. The English sermon was delivered by Rev. Mr. Warber, of the Evangelical Synod, on the "Attitude of Jesus Towards Children," as compared with that of the Disciples, forcefully presented as the guiding principle of modern religious education. Brother Zinn led in prayer and the vigorous singing was under the leadership of the inspiring "choir master", Brother A. F. Lienkaemper.

After two hours of spiritual feasting, the physical man demanded proper attention. The large tables provided by the host were soon laden with a great variety of the famous Oregon food and fruit products, and a picnic lunch was served by the ladies that satisfied even the most fastidious gourmand. I enjoyed the hospitality of Mrs. Hafner and an interesting conversation with her brilliant son, a senior at Reed College and already a chemist of note. It is said that only 5% of the students in chemistry reach the senior year at Reed.

For the afternoon a musical program was provided by the choirs of the various congregations of both denominations, in which some of the ministers participated, not to forget the blind accompanist and the trio who furnished the instrumental music. Brothers Selzer and Wyss had charge of the afternoon program. I had a pleasant surprise in meeting the former's wife, who was a daughter of Dr. Praikschatis, for many years the editor of the "Kirchenzeitung" and an old friend of mine. Brother Selzer was for some years the genial pastor of one of the Bethlehem Churches.

I was finally prevailed upon to say a few words of greeting from the East to the far West. The events of the day induced me to speak on the Mission of the Church. While the State's business is to train citizens, art's mission to develop an appreciation of the beautiful, and science, in its broadest sense, strives to produce scholars and investigators, the mission of the Church is all-comprehensive in its scope of winning disciples of Jesus and rendering the disciples of service to all humanity by insisting upon the absolute surrender of self as the goal of the only redemptive religion, revealed by the crucified and risen Christ. Neither citizen, nor artist, nor scholar, can accomplish their mission unless they surrender self in the service to State, to beauty and to truth. Unless the institutions of the Church, her schools, universities, Orphans' Homes, etc., strive after that one goal, to make disciples of Jesus, which implies that the preachers and teachers themselves are true disciples of the Master, devoting all their strength, their knowledge and their talents unstintingly to the constructive work of individual character-building, the Church will ultimately miss her high calling.

On Monday, July 25, a similar reunion picnic was enjoyed in the beautiful grove of Brother Edward Scheidt, at Hillsboro, some 10 or 15 miles from Portland. The veteran pastor and his large family of cultured daughters and sons have been for many years spiritual and intellectual guides and leaders in this rich country district. Two congregations belong to this

charge, with two neat Churches and parsonage in good condition, in spite of the prevailing depression. I was the only speaker at this afternoon meeting, addressing the audience on the theological and cultural history of the Reformed Church in the U. S. Brother A. F. Lienkaemper presided and Brother Hoffman of the Evangelical Synod offered prayer.

I have written to you at some length because I think that we must not forget our frontier workers, who are laying the foundations of a great empire of the future.

Sincerely,
R. C. Schiedt



John M. G. Darms, Secretary

During the past weeks your secretary has contacted and conferred with scores

of pastors and laymen throughout the West and Middle West. The League appeals to many of these and doubtless in the course of time many new chapters will be established.

A meeting of Reformed Laymen of Ohio (300-400) will be held at Massillon on Sunday, Sept. 10. The secretary will deliver the address at this occasion.

Some fine suggestions for a "League" Hymn have come to the office. What do you suggest?

About 1,000 attended the annual picnic of the Andrew and Philip Society at New Holstein, Wis., in July. Hundreds of laymen from all sections of Wisconsin were present and enjoyed the fellowship and the outing.

The topics with material for laymen's leadership for October were sent out this week. The general topic is: "Making and Meeting Our Budget." The chapters should be a great help to a successful Every Member Canvass, and we look for some real results because of their co-operation and leadership.

serious study. They pictured it as the supreme reward of a worthy life. Today, two causes tend to thrust friendship from its central place.

Our life is so much fuller than that of antiquity. It holds out many noble ideals to the aspiration of men. Religion, family, school, country, humanity mean vastly more to us than to the ancients. In competition with these high ideals, friendship between individuals may easily lose some of its lustre.

But more significant is the hurry of our lives. It takes time and leisure to be friendly, and to make friends. We migrate and move so fast and so much, in our mad pursuit of pleasure and profit, that we hardly get acquainted with our nearest neighbors. So we have invented ready-made substitutes for friendship. We join fraternal organizations.

They serve a useful purpose, but their vows and pledges do not create friendship. The only true basis of friendship is found in life and character. It rests on common ideals and aspirations. True friends are kindred spirits. They may differ and disagree in many things, but there must be a basic oneness of spirit. It is this magnetism of character that attracts and unites men in undying friendship.

So it was with David and Jonathan. Outwardly they were most dissimilar; a lowly shepherd and a prince. But they were alike in character. Both were valiant men, pious and patriotic. Both had proved their love of God and their loyalty to Israel by heroic deeds. In this kinship of soul lay the foundation of their perfect friendship.

The ennobling effect of such a relation may be seen in the life of Jonathan. His love of David makes him one of the finest characters in the Bible. No selfishness mars him. David was his rival for the throne, but his love for his friend was greater than his lust of power and fame; greater, even, than his love of life. One may wonder what David might have become if he could have enjoyed the ennobling friendship of Jonathan to the end of his life. Something of his better self seems to have sunk into the untimely grave of his friend.

One may also wonder what might become of us if we should "grapple to our souls with hoops of steel" a friend like Jonathan; a man without envy or guile, a generous, noble, loyal spirit, to restrain us and to sustain us, to protect and to inspire us. But we can only find such a friend by becoming worthy of him. We can help him only by being loyal to him.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Thirteenth Sunday after Trinity,

September 10, 1933

Jonathan

I Samuel 8:1-4; 20:35-42

Golden Text: A friend loveth at all times, and a brother is born for adversity. Proverbs 17:17.

Lesson Outline: 1. Human Friendship. 2. Divine Friendship.

Saul's long reign is filled with the tumult of many battles, and his last years are stained by his insane jealousy and hatred of David. As a foil to this dark picture, the ancient chronicler has woven into the narrative the beautiful story of the friendship between Jonathan and David.

I. Human Friendship. The ideal of friendship is grounded deep in human nature. It is as old and wide as humanity. In historic times it has inspired the song of poets and the pen of philosophers. Every schoolboy is familiar with Damon and Pythias, Achilles and Patroclus, Pylades and Orestes.

But no friendship surpassed that which knit together the souls of David and Jonathan, the chivalrous son of Saul. The story of it forms one of the gems of the Old Testament. It pictures a relation between these two valiant men that was perfect in its tenderness and strength.

It began when David became a minstrel at Saul's court (18:1). And when jealousy began to inflame the king's hatred, Jonathan proved himself a true friend. Now he would warn David of a secret plot against his life (19:2); again, he would play skillfully on the chords of Saul's better self (19:4-7). Thus their friendship flourished in mutual service. No selfishness marred it, and no suspicion tarnished it. It ripened, gradually, until Jonathan stood ready to jeopardize his own life for his comrade. Greater love than this hath no man. The story of this crowning manifestation of love relieves the darkness of chapter twenty, where the degenerate Saul appears as a triple villain, who attempts to slay his son, reviles his wife, and thirsts for the blood of his son-in-law (I Sam. 20).

When David learned what had transpired

at Saul's table, instant flight became imperative. He parted from Jonathan with tears and kisses (20:40-42). It was their final parting. David now became a hunted outlaw, until the death of Saul and Jonathan in the battle of Mount Gilboa. But his love of Jonathan was deathless. It sobbed itself into expression in a beautiful ode, commemorative of his fallen friend (2 Sam. 1:26). Thus these two brave and loyal spirits, united in life, remained undivided in death. They were truly, "Two souls with but a single thought, two hearts that beat as one."

Is true friendship one of the lost arts? Tennyson's "In Memoriam" is the answer to that question. But is it as frequent today as in former ages? It looms large in the life and literature of antiquity. It was the religion of the nobler spirits among the Greeks and Romans. Their philosophers made friendship the subject of

JUST ARRIVED!!!

In Time for Rally Day Rewards

25 CENTS EACH

50 titles at a new low price—The biggest value we have ever offered

These books are cloth bound and illustrated. If you plan to give Rally Day Rewards this year, we would suggest that you take advantage of these wonderful values at your earliest opportunity, as they will not last long at this price and most of them cannot be replaced when this stock is exhausted.

The following is a partial list of the titles:

Story of Jesus
Child's Story of the Bible
Child's Story of the Old Testament
Child's Story of the New Testament
Children of the Bible Series (Bds.)
Wee Folk Series—Religious Titles
Parables of our Lord
Child's Life of Christ
Pilgrim's Progress
Tales from Shakespeare
Alice in Wonderland
Charles Dickens Children's Stories

Sleepy King
Story of Lincoln
Story of Franklin
Story of Washington
Wood's Natural History
Gypsy, The Talking Dog
Adventures in Toyland
Helen's Babies
Swiss Family Robinson
Piffle's Dot Drawing Book
Puzzle Picture Books
Felix, The Cat (Boards)

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH

1505 RACE STREET, PHILADELPHIA, PA.

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Seven new buildings recently erected. The "Fackenthal Laboratories" offers most complete equipment for work in the Sciences for pre-medical students. The new indoor Swimming Pool completes a very thorough equipment for athletics. The Plan of Comprehensive Final Examinations enriches the curriculum and provides for the most modern needs in education. Write for catalog.

HENRY H. APPLE, D. D., LL. D.,
President.

URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., President

Approved by the Middle States Association of Colleges and Secondary Schools, The American Association of University Women and the Association of American Universities. Exceptional advantages for instruction and study in all branches of the sciences and the liberal arts. Group System providing special preparation for the professions and intellectual occupations. Fourteen modernly equipped laboratories, two fine auditoriums, twenty-six classrooms, and more than a score of conference rooms for professors. Library and Gymnasium. Twenty acres of improved fields for athletics. A strictly residential college for men and women. Expenses held to a minimum.

For information address

FRANKLIN I. SHEEDER, Jr.
Registrar

COLLEGEVILLE PENNSYLVANIA

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D.D., S.T.D., LL.D.
Headmaster, Mercersburg, Pa.

Hood College Joseph H. Apple, LL.D., President

Accredited college for women. A.B., and B.S. in Home Economics. Teacher-training. Twelve modern, well-equipped buildings, including new dormitory. 125 acres.

For catalogue address

REGISTRAR,
HOOD COLLEGE, Frederick, Md.

Evil men may have their pals and boon-companions. But only good men have a genius for friendship.

II. Divine Friendship. Jesus illustrated the ideal of friendship in his life of perfect love. Men called Him, "the friend of publicans and sinners." And He said, "You are my friends, if you do what I command you." His commandment is that we should love one another, even as He has loved us. Thus, to become a friend of Jesus means to share His motive and His ministry. Through Him we may become friends of God.

The friends of God are also the friends of man. Indeed, only the friends of God are the real friends of man. By nature, we resemble Saul more than Jonathan. We need the Spirit of Christ to love men unselfishly. In His religion we find the true basis for genuine friendship, whether between individuals or among nations.

Young people sometimes imagine that, to make friends, they must be "hail fellows well met." Let them rather cherish noble aspirations and seek high ideals. Thus, among kindred spirits, they will find life-long friends, whose influence will be felt in every phase of life. They will become better men and women, better citizens, because they have a friend.

Nations vainly imagine that the basis of world-friendship is laid in treaties and pacts. But nations will become friends only as they become unselfish in their ambitions and aspirations. There is no power can work that miracle, save the Spirit of Christ. It is the missionaries who are weaving the bonds of international friendship, not the soldiers and merchants. It is the gospel of Christ that creates the hope that, some day, friendly co-operation will take the place of fratricidal competition in the world's work.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Sept. 10—When and How Should We Stand Against Public Opinion? Acts 5:29

It is not so easy to stand against the popular trend. It is much easier to move along with the crowd, but sometimes it becomes necessary to assume an attitude contrary to public opinion. This often involves suffering and misunderstanding—sometimes even death. It requires heroism to stand alone and to espouse one's convictions if they differ from those of the majority of people. But this is the stuff that martyrs are made of and this is what makes real leaders among men. Any person who thinks for himself and who is not afraid to voice his convictions, will occasionally find himself standing alone while all the world seems arrayed against him.

Public opinion is not always infallible. The majority is not always right. There have been many instances in history when the majority was wrong and the minority was right. A classic instance of this was the situation which confronted the Israelites on the border of Canaan. The majority reported that it was impossible to occupy the land that lay before them. The minority insisted that they were able to go and possess the land. The majority report, as usual, was adopted and the Israelites turned back into the wilderness for 40 years, while they might have come into the promised land in 40 hours.

Public opinion is sometimes controlled by prejudice, by ignorance, by sentiment. Sometimes it hangs upon a slender thread and is inspired by falsehood and the perversion of right ideals. When public opinion is manifestly wrong, it becomes the duty of right minded people to stand up against it and, if possible, to change it.

Sometimes public opinion favors something that is inherently wrong, though it may seem expedient for the time being. Such a situation may well arise when a nation goes to war. It is remarkable how public opinion is swayed when the war clouds are threatening. Now, war is a crime. It is inherently, fundamentally,

EDUCATIONAL COLUMN

Cedar Crest College of The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster Pennsylvania

A College Preparatory School for Boys

Enters about 40 boys per year to 12 to 15 colleges. Phi Beta Kappa honors in four colleges last year. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

An accredited college for men and women, located in the healthful Piedmont region of North Carolina. Courses lead to the A.B. and B.S. degrees. Special emphasis on preparation for the professions, business life, home economics, and music. Graduates now enrolled in leading eastern professional and graduate schools.

Outstanding Features:

High scholarship Wholesome campus life
Minimum charges
Well-developed program of indoor and outdoor sports

Summer Sessions:

June 12 to July 21; July 24 to September 1

For catalog and registration blanks, address the President,
HOWARD R. OMWAKE, Ped. D., Litt. D.
Salisbury, N. C.

HEIDELBERG COLLEGE

TIFFIN, OHIO

A STANDARD COLLEGE FOUNDED 1850
CO-EDUCATIONAL

College of Arts and Science

Conservatory of Music

School of Oratory

Art Department

Heidelberg insists upon high standards of scholarship, personal contact with mature teachers, an unmistakable Christian atmosphere, and the minimum expense.

During the College year 1930-31 Heidelberg had six debates with other colleges and won four of them; one hundred and thirty debates in twenty-four years—ninety-three victories and thirty-seven defeats.

For free catalogue write to

CHARLES E. MILLER, D.D., LL.D.
President.

TENNENT COLLEGE OF CHRISTIAN EDUCATION

Philadelphia, Pennsylvania

PROVIDES a standard, four-year college course in religious education, leading to degree of B.R.E.

TRAINS for Christian leadership as Pastors' Assistants, Deaconesses, Church Secretaries, Missionaries.

CHARGES its students only \$400 a year, two-fifths the cost of their training for tuition, room rent, board, use of infirmary, library, gymnasium, and swimming pool.

OFFERS special financing arrangements during prevailing economic conditions. Fall session opens September 14, 1933. Write for catalog and application blank.

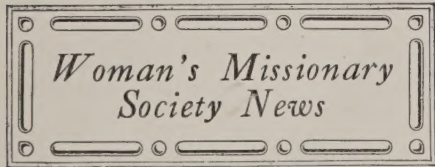
President Clinton H. Gillingham, D.D.
Room 4, 1122 Spruce Street, Phila., Pa.

wrong. It is never right to go out and kill your neighbor, whether it is done by an individual or by a group of individuals known as a nation. In such a circumstance it is perfectly right to oppose public opinion and to show wherein the public is wrong.

Another situation may be that of the liquor question. Public opinion today seems to be in favor of the repeal of the 18th Amendment. Many States in the Union have already voted in favor of repeal. The press has largely moulded the thinking of many people on this issue, but the liquor business is inherently wrong. Public opinion cannot make it right. No matter what the people may think or say about it, it is never right to engage in a traffic that destroys the bodies and souls of our brothers. If public opinion seems to favor the sale of beer, that does not make it right to train up a new generation of drinkers. Men and women of high ideals should not be afraid to stand up against this tide of public opinion. Of course, it will make them unpopular, it will perhaps ostracise them, but it is better to be in conscience free than to follow the common crowd and stultify one's own sense of right.

Another instance may be that of the question of moral righteousness. Since the war there has been a decided lowering of the moral standards of our people. Public opinion seems to approve certain codes of conduct which were strongly condemned a generation ago. Now, the attitude of the public on some of these moral questions does not make them right. Customs make laws of conduct, but there must be a basis of sound ethical reality upon which customs must be founded if they are to be approved. The popular crowd may have perverted tastes, its ideals may be false. Then it becomes us as Christians to stand up against this sort of thing and insist on virtue and truth and integrity. Christians must always be militant, they must fight against wrong and endanger their own lives for the right. Christians are soldiers of Christ and they must live adventurously. They must not be afraid to be odd. They are to be a "peculiar people."

But it is not enough to withstand public opinion. We must change it. Bushnell speaks of "the expulsive power of a new affection." When the gods arrive the half-gods leave. It takes time and patience to change public opinion, but it can be done. The early Christians did it in their day. The Reformers did it in the 16th century. Luther exclaimed: "Here I stand, I cannot do otherwise, so help me God." The heroes of every age have dared to stand alone. Be sure you are right and then maintain the right though the heavens fall. Stand up for the truth and though public opinion may be against, all the forces of the universe will be for you. The very stars in their courses will fight for you, and the rocks of the earth will support you. Jesus never put His ear to the ground to hear what the public said, but He opened His ear towards heaven and listened for the still small voice of the Father. One with God is a majority.



Helen Ammerman Brown, Editor
Selinsgrove, Pa.

"Hereunto Have Ye Been Called." YE means YOU. This challenge comes to the 26,000 members in more than 1,000 societies of women and girls.

The year of rejoicing, which is the anniversary period commemorating 50 years of service by the W. M. S. of General

EDUCATIONAL COLUMN

BEAVER COLLEGE FOR WOMEN—80th Year

A national Christian College for Women upholding high scholarship, womanly character and Christian principles. Students from 25 states and 6 foreign countries. 20 minutes to all cultural advantages of Philadelphia: Libraries, Museums, Art Galleries, Operas, Churches & Educational Centers. Bachelor Degrees: Liberal Arts, Science, Fine Arts and Music. Teacher Training. Home Ec. Health Ed. Kindergarten-Primary, Commercial-Secretaryship, Public School Music. State teachers' certificates granted on completion of 4, 3, & 2 years. Moderate rates. Catalogue & descriptive booklet on request.

Address:
WALTER BURTON GREENWAY, D. D., LL. D., President
Box E, Jenkintown (suburb of Phila.), Penna.

Synod, will be June 2, 1937, to June 2, 1938. It is a happy coincidence that in 1887 this society was organized in Grace Church, Akron, O., and will celebrate its 50th birthday in the same place.

The W. M. S. of Christ Church, Annville, Pa., entertained the members of the guild with a covered dish meal and a social. On the very inclement evening 56 were present; 24 of this number were guild girls. Plans were enacted to send a box of clothing to the Bowling Green School, Ky. The playlet, "Thanksgiving is Thanksliving," was part of the program. A delightful time was enjoyed by all present.

Be sure to boost your Synodical conference this fall.

OBITUARY

THE LIFE AND WORK OF
DR. JAMES M. MULLAN

Rev. Dr. James M. Mullan was born at Fort Loudon, Pa., Jan. 19, 1869, and died at his home in Upper Darby, Pa., Aug. 21, 1933. Between these two dates marking the birth and the death of this great leader stretches a span of 64½ years, which were crowded with service for Christ and the Church. His early years were spent in the little community of Fort Loudon in the bosom of a devout and religious household. Early in life he gave promise of brilliant intellectual powers and after passing through the schools of his native village he entered the Normal School at Millersville, Pa., from which he graduated in the summer of 1891. He qualified himself for the teaching profession, in which he engaged for a period of 6 years. Feeling an urgent call to the Christian ministry, he entered the Theological Sem-

inary at Lancaster in 1894, graduating in 1897. Having received a call from the Church of the Incarnation at Newport, Pa., he was ordained to the ministry and in September, 1897, he married Annie Elizabeth Ault, the daughter of the late Rev. John Ault, of Fort Loudon, a sister of Mrs. Wm. E. Hoy, of China, and of Mrs. Paul L. Gerhard, of Japan. This union was blessed with three children: Isabel, married to Charles O. Gunther, of Baltimore; James Kenneth, at home; and Anna Mary, a teacher of physical education in one of the High Schools of Baltimore.

His pastorate at Newport was so signally successful that when a new Mission was to be started in North East Baltimore the Board of Missions challenged him to take charge of this new enterprise. Thus in 1900 he moved to Baltimore and threw the ardor of his personality into this new work. He possessed many admirable qualities for work of this type. He was an excellent preacher, a good organizer, a sympathetic pastor and an indefatigable worker. He persuaded the Board of Home Missions that the policy of housing a mission in a chapel on the rear of a lot was obsolete, especially in a large city where competition with other congregations with much better equipment was unavoidable. Consequently, he built the main part of the Church first and built up a congregation instead of a Sunday School. The beautiful St. Mark's Church, on Hoffman Ave., Baltimore, will ever stand as a monument to the vision and leadership of Dr. Mullan. The splendid growth of this congregation showed the wisdom of the policy he advocated. His ability as a spiritual leader was recognized not only in his own congregation and among the brethren of his own communion, but in the wider religious circles of Baltimore and of the Potomac Synod. His interests broadened and he became the leading spirit in the organization of the Federation of Churches in that city. The Synod of the Potomac

NEW CHURCH POSTERS

For the Outdoor Bulletin Board or to Be Placed Inside in the Vestibule of the Church

ATTRACTIVELY STENCILED

In Subdued Colors on Black Background

Heavy Flexible Card Board Stock, Size 24 x 36 Inches

DIGNIFIED! TERSE!

Price, 75 Cents Each, Postpaid. \$3.50 Complete Set of Six, Postpaid

Each Poster Appropriately Illustrated.

No. 1—"His Voice Comes Clearly If We Listen. Come to Church Sunday."

No. 2—"The Church—A Witness to the Truth of God."

No. 3—"The Bible—Foundation of All Learning and Truth."

No. 4—"Our Men's Bible Class Invites You to Fellowship."

No. 5—"Honor Thy Father and Thy Mother."


No. 6—"Let the Little Ones Come Unto Me."

We can furnish a very dignified wood frame—Mahogany finish—which will carry a set of 6 posters interchangeably, at \$4.00, plus postage.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
1505 RACE STREET, PHILADELPHIA PA.

elected him on the Board of Visitors of the Theological Seminary, and in every position which he filled he proved himself a trustworthy and capable leader, inspiring confidence in his ability, his sincerity and his conscientious performance of every duty. For 16 years he gave himself in unstinted measure and in self-sacrificing labors to his St. Mark's Church in Baltimore and was at the height of his popularity and in the midst of working out a far-visioned program for his Church when, in July, 1916, he received a call from the Board of Home Missions to fill the office of Superintendent of the Department of the East. For almost 30 years the Rev. A. C. Whitmer, of blessed memory, had occupied this responsible position, first in the Board of Missions commonly known as the Bi-Synodic Board, and then later, after the merging of that Board, in the Board of Home Missions. Superintendent Whitmer was responsible for bringing Dr. Mullan to Baltimore and had been keeping close supervision of his work. By reason of advancing years Superintendent Whitmer laid down his office in 1914, and for two years the supervision of the missions in the eastern section of the Church devolved upon the General Secretary. Overtures from different parts of this area came to the Board requesting closer supervision. To these overtures the Board responded favorably and elected Brother Mullan in July, 1916. He accepted the challenge and entered upon office on Oct. 1, 1916. The field which he originally covered comprised the missions in the Eastern, the Potomac and the Pittsburgh Synods. This is a large area, extending as far west as the western boundary of Pennsylvania and as far south as the State of North Carolina. The call sent to Dr. Mullan stipulated that he was to assist the General Secretary in the supervision of the missions in this area, to aid in the raising of money for Home Missions, and to keep in touch with promising theological students to take charge of these mission Churches. Bringing to his new task a fund of valuable experience acquired as a Home Missionary, Brother Mullan threw himself into his work with characteristic zeal and devotion. He at once demonstrated that he was the right man in the right place. He won the confidence and esteem not only of the missionaries assigned to him, but of the members of the Board as well. Great value was placed upon his judgment, and his recommendations were almost invariably adopted by the Board. He had the rare gift of analyzing difficult and delicate situations. He knew how to study a situation and how to get at the facts. When he made a survey of a community he gathered all available data and knew how to marshal facts so as to make them intelligible and expressive to the Board. This proved invaluable, for it enabled the Board many a time to take intelligent action where otherwise it might have had to act without proper information. In this way he became not only the competent leader of the Board, but also the trusted friend of the missionaries. The missions and the missionaries never had a better friend. He knew the condition of the missions, he sensed their problems, he gave counsel and advice and spared himself no time or effort in their behalf. One would suppose that the close and intimate supervision of from 70 to 80 missions would be enough to occupy the time of a conscientious worker, yet this represented by no means the full extent of his labors. In January, 1926, the missions of the German Synod of the East were added to his department.

In 1914 the General Synod instructed the Board of Home Missions to erect a Social Service Commission. For 6 years the Commission functioned without an executive secretary, but in 1920 the Board committed the work of this Commission to Dr. Mullan, appointing him as Executive Secretary in addition to his office as Superintendent of the Department of the



MISS BISHOP

The New Novel

By BESS STREETER ALDRICH

Author "A Lantern in Her Hand" and
"A White Bird Flying"

IN Ella Bishop, the teacher, Mrs. Aldrich has created a lovable and courageous character—and one which is every bit as memorable as and one which is every bit as memorable as

Abbie Deal of "A Lantern in Her Hand". Here, too, as in her former novels, the author deals with the background which she knows so well, the small western town. The story sweeps on through this gallant woman's self-sacrificing career of dedication to others. Here is a book to be read and remembered. It is a human, tender, and courageous story, imbued frankly with the idealism of the better side of American life.

Price \$2.00 Postpaid

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE U. S.
1505 RACE STREET, PHILADELPHIA, PA.

East. A few years later, when the work of the Rural Church was demanding organization and leadership, this task was likewise committed to Dr. Mullan, who secured the services of Mr. Ralph S. Adams, and the Commission of which he was the Executive Secretary came to be known as the Commission on Social Service and Rural Work. Here was a work imposed upon one man which in most of the other denominations at that time required the full services of three or more men. But Brother Mullan never flinched nor failed. He never slighted any part of his work, and yet he always said that he had to work slowly and deliberately, and insisted, to quote his own words, that he "had a one-track mind."

His genius for organization led him to erect Social Service and Rural Work Commissions in the various Synods who have from time to time made pronouncements on social and economic conditions that have had far-reaching influence. Under his leadership the Social Service Commis-



Dr. James M. Mullan

sion formulated pronouncements which were submitted to the General Synod at Akron and became the expression of that body on some of the leading issues before the American people and the world.

His deep and vital interest in social problems in the course of time brought Brother Mullan into wider relationships than those of his own communion. He became a member of the Social Service Commission of the Federal Council and also the chairman of the Committee of Comity of the Pennsylvania Federation of Churches; he was likewise the chairman of the Committee on Industrial Relations in the Philadelphia Federation of Churches. Recently he was elected the Secretary of a Committee of One Hundred clergymen in Philadelphia and vicinity whose purpose it is to crystallize sentiment and to voice convictions on great moral and social issues before the public.

Brother Mullan was naturally of a mod-

est and retiring disposition. He never put himself forward, but his friends and co-workers recognized his sterling qualities and honored him with great responsibilities. Franklin and Marshall College conferred upon him in 1929 the degree of Doctor of Divinity, and he bore this honor with becoming grace and humility. Those of us who were most intimately associated with him in his many and arduous duties gladly bear testimony to the high order of his worth and work. For 17 years he quietly went in and out before our eyes. He was a brother beloved, a true friend and a Christian gentleman of the highest type. He literally wore himself out in the service of the Church to which he gave his heart, his head and his hand. He toiled to the very last. During the hot days in July he had gone to the Bethany Park Conference near Indianapolis, where for a week he taught the Home Mission Study text book, and delivered a platform address. There he began to feel indisposed. At first it was thought that he was suffering from indigestion, but he found no relief from the usual remedies. From Indianapolis he went directly to Hood College for another week of conference work. His trouble persisted. He was to go to Collegeville the following week for the Conference there, but on coming to Philadelphia before going to Collegeville he consulted his physician here, who found a very serious heart affection and advised him to abandon all work and spend some time in absolute rest. He immediately cancelled all his appointments and set his house in order. He chafed under this enforced period of rest, but obeyed the orders of his physician. On Monday, Aug. 21, he seemed to feel unusually well. As the family was preparing to retire for the night he suddenly collapsed and his heart ceased to beat. Many of his friends did not know of his ailment and the news of his sudden departure has come to them as a great shock.

The funeral services, which had in every detail been arranged by himself in a note left with his devoted wife, were held at his late home, 26 Harwood Drive, Upper Darby, on Wednesday evening, Aug. 23. They were in charge of Dr. Charles E. Schaeffer and in accordance with Dr. Mullan's request were very simple, consisting only of the burial service as prescribed by the Reformed Church. The interment took place the following afternoon at his home town, Fort Loudon, and the services there were in charge of the pastor, Rev. E. H. Laubach, assisted by Drs. Charles W. Levan, John L. Barnhart and Charles E. Schaeffer. Thus was laid to rest the body of a good and great man. "Know ye not that a great man and a prince in Israel has fallen this day?" This also that this man hath done shall be spoken of as a memorial of him.

Charles E. Schaeffer